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THE

CHURCHES AND SECTS

OF THE

UNITED STATES:

CONTAINING

A Brief Account of the

ORIGIN, HISTORY, DOCTRINES, CHURCH GOVERNMENT, MODE OF WORSHIP, USAGES, AND STATISTICS OF EACH RELIGIOUS DENOMINATION, SO FAR AS KNOWN.

BY

REV. P. DOUGLASS GORRIE.

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1856.

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1856

PREFACE.

In preparing this small work for the press, the author deems it proper to state that its compilation has cost him no small pains on account of the large number of works to which he found it necessary to refer for facts, doctrines, and statistics. The principal books of reference to which he acknowledges his indebtedness, are Rupp's History of Religious Denominations, Evans's History of Christian Sects, Goodrich's History of Denominations, Buck's Theological Dictionary, Watson's Theological Dictionary, and a variety of denominational works too numerous to mention.

The author is also under obligations to ministers of different denominations for epistolary and oral information in regard to many points of doctrine

and practice, as also for a variety of denominational works, kindly placed within his reach.

So far as it relates to the character and style of the work now offered to the public, the author feels inclined to submit his own judgment in the matter to that of his readers, premising however that it has been his constant object during its preparation to avoid partiality, and to give a candid statement of doctrinal and historical facts, not as a critic or fault-finder, but as the faithful expositor of things as they are and have been, without any attempt at argument in favor of, or opposition to the doctrines or peculiarities of any denomination. Although a book of sects, the author believes it will be found unsectarian.

A much greater amount of interesting matter might have been given, had the author thought it proper to swell the work much beyond its present cheap and convenient size; as it is, it will be found a valuable book of reference by those who have a desire to learn the origin, doctrines, and usages of the various Churches. That errors—especially in regard to statistics—may have crept into the work,

is by no means impossible, and indeed is highly probable; but in every such case, the error is unintentional, and on being pointed out, will be cheerfully corrected in any future edition, should the public demand be such as to require another.

THE AUTHOR.

Potsdam, N. Y., June, 1850.

THE CHURCHES AND SECTS

OF THE

UNITED STATES.

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THE

CHURCHES AND SECTS

OF THE

United States.

ARTICLE I.

ROMAN CATHOLIC CHURCH.

HISTORY.

This large body of professed Christians claim, like many other denominations, to have originated with Christ and his apostles; and to have been perpetuated through the Pope, or Bishop of Rome, in every age and century, since the commencement of the Christian era. It will be unnecessary in the present article to detain the reader by any historical sketch of the rise and progress of this Church in Europe, as all are probably more or less acquainted with at least a portion of its history, especially on the eastern continent.

The introduction of Catholicism to the western continent, or New World, is coeval with the discovery of America by Christopher Columbus in 1492; and its introduction to the territory now known as the United States, dates back to the period when the Province of Maryland was settled by Lord Baltimore, and a body of English Roman Catholic emigrants in the year 1633. The first emigrants were soon followed by others, until at length a prosperous and flourishing colony was established upon a

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DOCTRINES OF THE ROMAN CATHOLIC CHURCH.

The following are the leading doctrines of the Roman Catholic Church :—

1st. They claim to be *the Church*, and the only Church of Jesus Christ on earth. They employ the term *Catholic* to signify the unity of all the particular parts of the Church in one great body, scattered though they may be over every part of the earth; a unity which embraces doctrine, worship, discipline, and language. They employ the term *Roman* as a prefix to Catholic, to signify their acknowledgment of the Pope, or Bishop of Rome, as their ecclesiastical head, as the legitimate successor of the apostles Peter and Paul, and as the vicegerent of Jesus Christ on earth.

2d. They believe in the doctrine of the Trinity, or three Persons in one God,—Father, Son, and Holy Ghost,—equal in power and glory.

3d. They believe that Jesus Christ died for the whole world of mankind, and that through his blood all men may be saved.

4th. They believe that faith is the condition of justification, yet not so as to exclude the merit of good works, which latter however are the effects of God's grace and mercy through Christ.

5th. They believe that tradition, or the oral and written sayings of the apostles and primitive fathers, is of equal validity and authority with the canon of Scripture; and that the latter is not the only rule of faith and practice.

6th. They believe that the Church, as a whole, is infallible in its teachings in regard to matters of faith, and cannot possibly err.

7th. They believe in seven sacraments, viz.: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; the five former being common to

all, the sixth to the priests, and the seventh to married persons. In regard to baptism, they believe in its administration to infants as well as adults, and its necessity in either case, in order to salvation. Hence in case of immediate danger of death, in the absence of a priest, they hold that its administration by a layman or woman, having the intention to baptize, is valid. They believe also that in baptism all past sins are remitted to the candidate, and that sin *after* baptism can only be remitted through the sacrament of penance. The sacrament of penance, however, must be preceded by sacramental confession, or a confession of sins to the priest, and frequently also by making satisfaction. This satisfaction may be of a two-fold nature: 1st. To God; 2d. To the Church. The latter is called *temporal* satisfaction, and may under certain circumstances be remitted; hence arises what is called an indulgence, or a remission of the *temporal penalty* due to sin, which penalty the Church claims a right to inflict for offenses committed against her. Extreme unction is a sacrament administered to the dying only, and is intended to convey forgiveness for all past sin, and prepare the soul for eternity. Holy orders is the sacrament of ordination, by which the different ministers at the altar are prepared for their holy office and functions. Matrimony is a sacrament, and is intended to impart grace to discharge properly the duties of the conjugal relation. Confirmation is the imposition of the hands of the Bishop on the heads of such as, having been baptized, take upon themselves a renewal of the vow made for them by their sponsors. The Holy Eucharist is the sacrament of the Lord's Supper, in which they believe that the real body and blood of Christ is *really* and *materially* present; that is, after the bread and wine have been consecrated by the priest, they are no longer bread and

wine, however much they may appear to be such, but are the real body and blood of the Saviour. This change of bread and wine into flesh and blood is called transubstantiation.

8th. They believe in the utility and propriety of invoking the prayers of saints and angels in heaven in behalf of the living on earth; hence, the Virgin Mary, the apostles, and others who are saved, are considered proper objects to whom invocation may be made, and of whom intercession may be solicited, on the same principle that we invoke the prayers of our friends on earth in our behalf.

9th. They believe in an intermediate state between heaven and hell, called Purgatory, where those who, having committed sin in this life of a venial or comparatively trivial character, and have died without forgiveness, may be punished, reformed, and purified, and thus be prepared for heaven; and, as a necessary adjunct to this article of faith, they believe in the propriety of praying and offering masses for the dead, that they may be delivered from the pains of purgatory, and be exalted to the joys of heaven.

These are the principal leading doctrines of the Roman Catholic Church.

CHURCH GOVERNMENT.

In church government the Roman Catholic Church is episcopal and hierarchical. The chief ecclesiastical power is vested in the Pope, or Bishop of Rome, who is acknowledged as chief and senior bishop, and who takes precedence of all other bishops and ecclesiastics, and who by virtue of his office issues from time to time his bulls and mandates to the other bishops, who communicate the same, if required, to the inferior clergy, and the latter to the congregations committed to their charge. The Pope is not only the Bishop of his own immediate diocese, (Rome,) but is

Universal Bishop of the entire Catholic Church, and indeed of the whole world. The other bishops have charge of particular dioceses, or sections of country, and have the direct oversight of all the clergy and laity within their respective territories. Archbishops are senior bishops, to whom is committed a partial oversight of a number of dioceses. The bishops are generally consecrated by the Pope or his Legate, and no person can be elevated to the episcopal dignity without the consent of the Pope. The Bishops have the exclusive power of ordaining priests, deacons, &c., and of administering the sacrament of confirmation. They have also the power of appointing all priests and missionaries to their respective fields of labor, and are responsible to the Bishop of Rome for their official acts. The Priests are appointed to the charge of churches and congregations; they are required to administer the sacraments, excepting confirmation and holy orders. To them appertains the duty of sacrificing the mass, instructing the people, confessing the penitent, burying the dead, &c. &c. The Deacons are assistants to the priests, and perform some of their functions, such as baptizing, preaching, &c. &c. Besides these orders, which are purely clerical, and are called the sacred orders, they have four others of an inferior grade, called secular, or minor orders; these are Readers, Exorcists, Acolytes, and Doorkeepers, making seven orders in all.

MANNER OF WORSHIP.

The public worship of the Catholics, and especially the celebration of the mass, is conducted with many ceremonies, all of which are alike in every part of the world. The prayers and chants are invariably offered in the Latin language. The preaching or teaching is, however, in the language of the people who are met for worship. In their

churches they usually have a large number of pictures and images, before which the worshipper reverently kneels. These pictures they believe are not only lawful, but are required to impress more deeply on the mind of the worshipper a sense of the object to whom prayers and invocations are offered. The priests also have certain vestments and robes, all of which, like the ceremonies, are significant of some sacred historical fact, or of some doctrine which they wish to impress upon the mind. The bread in the Eucharist consists simply of a wafer nearly the size of a half dollar; and the communion is administered to the laity only in one kind, that is, they partake only of the bread, the wine being used exclusively by the priests.

STATISTICS.

The Catholic Church in the United States has suffered somewhat from persecution, and in no part of the country more so than in Massachusetts, where in 1840 a nunnery, situated in Charlestown, near Boston, was wantonly burned to the ground, and its inmates, consisting entirely of nuns, were driven from their home by a lawless mob. But in the midst of all opposition the principles of this Church have advanced in proportion to the number of Catholic immigrants who annually land on our shores from Catholic Europe and other countries, seeking for a home and protection in the United States. The Catholic Church has not been unmindful of the powerful moral influence of literary institutions to promote her interests. Hence she has her Catholic colleges, seminaries, nunneries, and schools scattered over the land. She has also a large number of periodicals, in which the doctrines and usages of the Church are ably and zealously defended, viz.: twelve weeklies, four monthlies, one quarterly, and two annuals in the United States. She has at times numbered among her sons some

of the great men of the age, in confirmation of which we need only refer to the late Charles Carroll, of Carrollton, one of the signers of the Declaration of American Independence, and to Roger Taney, the present Chief Justice of the United States. The number of Catholic priests in the United States at present is probably not far from 1,500; and the communicants of the Church probably exceed one and a half millions of souls.

ARTICLE II.

PROTESTANT EPISCOPAL CHURCH.

HISTORY.

The Protestant Episcopal Church in the United States dates its origin as a distinct and independent body to the year 1787. Prior to this period, and more particularly before the American Revolution, the Episcopal churches which had been established in this country were considered as a portion of the Church of England, and as belonging to the diocese of London. Soon after the settlement of America by Puritan refugees from England, and other parts of Europe, many Episcopalians also made their way to the New World, and among them some ministers and missionaries of the Church of England, of whom it is only necessary to mention the names of John and Charles Wesley, who arrived in Georgia in the year 1736. These zealous missionaries labored for some time in their new field, and then returned to England. Previous to this time, however, the principles of the English Establishment had obtained a strong foothold in the province of New-York

which province, up to the year 1664, had been subject to Holland, but at the latter period was surrendered to the British arms. During the Dutch dynasty, the prevailing religion was the Dutch Reformed; but after the surrender above alluded to, the principles of the Church of England began to make very sensible inroads upon the former state of things, until at length Episcopacy became the established religion of the province, through the influence of Col. Fletcher, at that time the English Governor, who, being a zealous son of the Church of England, labored efficiently for its success. In the early settlement of Virginia by the English, most of the immigrants were members of the Church of England, and having been adherents of the Pretender, Charles Stuart, they were obliged to leave their country on account of their political principles. Thus in different colonies, many of the members and ministers of the Church of England were found until the commencement of the revolutionary war, when the greater part of the Episcopal clergy, being unwilling to violate their oaths of allegiance to their sovereign, George III., left their fields of labor in the New World, and returned to their native land. Some of the more pious and zealous, however, remained, and among them a few native-born Americans, who had been educated for, and inducted into the ministry of the Episcopal Church. In consequence of the departure of the ministers above alluded to, many of the churches were left without the ordinances, and as there was no American bishop to ordain ministers, a necessity arose for the consecration of a bishop or bishops, who might be able to confer ordination upon candidates for the ministry in America. After the cessation of hostilities and the declaration of peace between Great Britain and the United States, measures were taken to secure the episcopacy for

America. In 1782, Rev. Samuel Seabury was duly authorized by the New-England clergy to proceed to Eñgland, and obtain the episcopacy in his own person. He accordingly applied to the Bishop of London for consecration. The latter, however, hesitated on account of legal impediments, and Doctor Seabury repaired to Scotland, where he was more successful, being there consecrated bishop by three Bishops of the Scottish Episcopal Church. On his return to America in 1785, a General Convention of ministers and laymen met in Philadelphia, but the majority of the Convention did not seem to be satisfied with the validity of Bishop Seabury's consecration by the non-juring Bishops of Scotland. Measures were accordingly adopted for the purpose of securing the episcopate through the English Bishops. A committee was appointed to correspond with the latter on this subject, and at length, through the efforts of the English Bishops, an act of Parliament was passed, authorizing the consecration of bishops for America by the Bishops of the Church of England. At a subsequent Convention of the American clergy, Dr. Samuel Provoost, of New-York, and Dr. William White, of Philadelphia, were selected as the candidates for episcopal consecration. They immediately proceeded to England, and on the 4th day of February, 1787, were duly set apart to the episcopacy by four Bishops of the Church of England. On their return to America, they were unanimously received as the Bishops of the American Church. Their number was shortly after increased by the addition of a third Bishop, (Madison,) who had also obtained the episcopacy in England at the request of the clergy in Virginia. Thus in 1791 the Protestant Episcopal Church in America became in all respects fully organized as an independent body, having the requisite number of bishops within her

own pale to confer consecration, and perpetuate the episcopal succession. Since the complete organization of the Church as above related, the number of her bishops, clergy and members has been constantly increasing until the present time.

DOCTRINES.

The doctrines of the Protestant Episcopal Church are found condensed in the Thirty-nine Articles of Religion as contained in the Book of Common Prayer. As we have not space for the insertion of these articles, and as nearly all our readers will probably have access to them, it will be necessary only to remark, that this Church believes in all the fundamental points of doctrine for which the different denominations contend. In regard to the great points of difference between Calvinists and Arminians, the Articles of the Church seem to coincide with the views of the former, especially in regard to foreordination. Many of her ablest divines, however, deny that such is the doctrine of the Church, and contend that her Articles from the beginning were designed to teach the doctrine of general redemption. Let this be as it may, if we may be allowed to hazard an opinion in relation to the belief of the Church on the above points, it is, that while her Articles are seemingly Calvinistic, the larger portion of members and ministers in the Protestant Episcopal Church in the United States are believers in the doctrine that Christ died for all men. The Protestant Episcopal Church in the United States, as well as the Church of England, has been unfortunately divided into what are usually called the "High Church" and "Low Church" parties; or, as they are at other times denominated, the "Puseyites" and "Evangelicals." The Puseyites, or High Churchmen, are accused by the Low Churchmen of being exclusive in their views, and bigoted

in their opinions; as even manifesting a disposition to return to the ceremonies, superstitions, and corruptions of the Church of Rome; while the Low Church party are accused on the other hand of being too liberal and charitable towards other bodies of Christians, and as being themselves somewhat fanatical and enthusiastic. This division of feeling and views extends itself through all ranks, from the private members up to the highest dignitaries of the Church. The question whether the Episcopal Church believes in an instantaneous change of heart may be answered in the negative. She teaches beyond doubt the doctrine of baptismal regeneration, although on this and other points there are a variety of views and opinions entertained by her ministers and members. This Church as a whole denies the existence of any other Protestant Church but herself, and maintains that all other professed Churches are schismatical, and mere sects; their ministers being without ordination, and their members being without the ordinances or sacraments of Christianity. Hence it is not the practice of her ministers to recognize any clergyman of other Protestant denominations as a gospel minister, by exchanging those ministerial courtesies so common among ministers of other Churches.

CHURCH GOVERNMENT.

In church government, as her name imports, the Protestant Episcopal Church is *episcopalian*, but not in the same sense in which the Church of Rome is such. In the latter, all power emanates from the Bishop of Rome, and is conveyed through the other bishops and inferior clergy. In the former the episcopal power is derived partly from their consecration, and partly from the General and Diocesan Conventions of the Church, in which the clergy and lay delegates meet from time to time. The Bishop [illegible]

consecration must be elected by a Diocesan Convention, but is not amenable to said Convention for his moral conduct, but to all the Bishops as his peers, who, being met in solemn conclave, form a high court for the trial of one of their number, and may censure, suspend, or degrade the accused Bishop. The House of Bishops meets triennially in conjunction with the General Convention of the Church. They sit as a separate house, and all questions emanating from the lower house must receive the approbation of the upper house before becoming laws of the Church. The Diocesan Conventions are held annually. These are composed of all the clergy within the bounds of the diocese, and lay delegates from each organized church. The Bishop of the diocese is President of the Convention. This body regulates all ecclesiastical matters relating to the churches within its bounds. The lay delegates are chosen by the vestry of each church, composed of wardens, with the minister or rector as president thereof. The principal part of the business of the vestry relates to the temporal matters of the church. The lay members, excepting those belonging to the vestry, have no voice in regard to any matter relating to the order or discipline of the church. The minister possesses the sole power of excommunicating a member, the latter having an appeal to the Bishop.

MANNER OF WORSHIP.

The worship of the Protestant Episcopal Church consists in the use of the liturgy found in her Book of Common Prayer. From this form of prayer and worship no clergyman has a right to deviate, or to introduce, or use any other form of service than the one set forth in the liturgy, excepting such occasional prayers or thanksgivings as may be set forth by the Bishop from time to time, for the use of the members and ministers on certain festivals or fasts of a special or national char-

acter. In addition to the services found in the form of morning and evening prayer, as the prescribed mode of worship, there is usually a written sermon read by the minister; who during the reading of the prayers wears a white muslin surplice, and during the reading of the sermon a black silk robe,—the former signifying his calling as a priest to make intercession for the sins of the people, and the latter being significant of his prophetic character as a teacher of divine truth. The Episcopalians practise the rite of confirmation, which can be celebrated only by the Bishop in person, who lays his hands upon the head of each candidate, and invokes upon him the blessing of Heaven. This Church also observes a number of feasts and fasts, the chief of which are Christmas, Ash Wednesday, the forty days of Lent, Good Friday, and Easter. Ash Wednesday is the beginning of the season of Lent, the latter being commemorative of the temptation of Christ in the wilderness. Good Friday is the anniversary of Christ's crucifixion, and Easter Sunday of his resurrection. In the most of their churches they use organs. They generally have two pulpits or reading desks, one for the reading of the liturgy, and the other for the delivery of the sermon. They have also a chancel and altar, or communion table. The communicants receive the Lord's Supper in a kneeling position.

STATISTICS.

The Episcopalians have several colleges and literary institutions under their care and patronage. Among the former may be named, Columbia College, New-York; St. Paul's College, Long Island; Geneva College, Geneva, N. Y.; Washington College, Hartford, Conn.; Kenyon College, Ohio; Jubilee College, Illinois; and Kemper College, Missouri. The Theological Seminaries attached to the Church are the General Theological Seminary in New-York,

one in Virginia, and one in Ohio. They have likewise Missionary, Sunday-school, Tract, and Education Societies, with various other institutions designed to enlighten the ignorant, or relieve the distressed. They have also several ably conducted periodicals, weekly, monthly, and quarterly. They have a number of missionaries in foreign lands,—in China, Africa, and other portions of the eastern continent, and a number among the Indians and destitute portions of our own country.

The number of dioceses in the United States is at present 31; Bishops, 28; Ministers employed, 1334—unemployed, 219; Communicants, about 70,000.

ARTICLE III.

METHODIST EPISCOPAL CHURCH.

HISTORY.

This branch of the Church of Christ, was organized in Baltimore, Maryland, on the 25th day of December, 1784. Methodism, so called, claims the Rev. John Wesley as its founder. When it is said that Wesley was the founder of Methodism, it is not meant that he was the author of the doctrines embraced by the Methodist Church, or that he was in fact the sole founder and originator of the entire system; but that, under God, he was instrumental in raising up from among those who at first served to compose the "filth and offscouring of the earth," and who were the very dregs of civilized society, a people redeemed, sanctified, saved; a people mighty, numerous, intelligent; a people prosperous, grateful, and happy.

The year 1729 will ever be memorable for the first ap-

pearance of that wonderful system denominated Methodism. About this time the Rev. John Wesley, A. M., Fellow of Lincoln College in the University of Oxford, England, being led to lament the general state of religious apathy in the Church of England, of which he was a regularly ordained presbyter, associated with himself a few of his more seriously-disposed college friends, and with them met every Thursday evening for the purpose of prayer, and mutual religious instruction and edification. Soon their number was enlarged by the addition of other serious persons, who obtained permission to meet with them. Shortly after it had become generally known that this little band of Christians met thus frequently for such an object, and being remarkably strict and methodical in their outward deportment, either out of compliment or derision, the name "*Methodist*" was applied to them, by which name they have ever since been known. They also acquired the name of the "Godly Club," which name, whether intended as a reproach or as a compliment, had but little effect upon the minds of the sincere inquirers after truth. Soon large numbers attended these weekly meetings, and at length regular classes were formed, and societies organized in different parts of the kingdom, principally however among the poor, benighted, and neglected colliers of Cornwall.

From England, Methodism spread into Ireland and Scotland, and in the year 1766 was introduced into America, by a company of poor Irish emigrants, who landed at New-York, and composed the first Methodist society in the New World, under the supervision of Mr. Philip Embury, a local preacher who accompanied the above emigration from Ireland. Mr. Embury's first sermon in America was delivered to a congregation composed of only five persons. The congregation, however, soon became

larger by the attendance of others, who had heard of the strange doctrines taught by Embury, which induced the feeble society to rent a room for a place of worship. Soon after, they were visited by another local preacher, in the person of Captain Webb, of the British army, who, being stationed in Albany, heard of the existence of the society in New-York, and being anxious to encourage them, went to their place of worship, and making himself known to them as a brother in Christ, and not as a "messenger of Satan," preached to them in his regimental uniform, with his sword lying on a table before him. The appearance of a commissioned officer in such a novel position as a Methodist preacher, naturally created much curiosity, while it gave the small society a tone of respectability which served further to extend its influence. The society was soon under the necessity of securing a still larger place, wherein to accommodate the congregation. They accordingly hired a large rigging loft, which they fitted up as a place of worship, and in the meantime Capt. Webb extended his labors to Long Island and Philadelphia. It soon became apparent that a house of worship in New-York was needed, to accommodate the constantly-increasing congregation; and although the society was still small and feeble, and withal poor, they nevertheless succeeded in erecting a handsome chapel in John street, capable of seating 1,700 persons, which they called *Wesley Chapel*, and the first sermon preached in this chapel was by Mr. Embury, Oct. 30th, 1768. Thus far we find Methodism established on the Western Continent, a congregation collected, and a church built, without the aid of a regular minister, or even the knowledge of Mr. Wesley, but simply through the instrumentality of one or two local preachers. About a year after the opening of the chapel in John street, two mis-

sionaries sent over by Mr. Wesley,—Richard Boardman and Joseph Pilmoor,—arrived in America. The former took charge of the society in New-York, and the latter repaired to Philadelphia. Great crowds went to hear the new missionaries, and while they were laboring in connection with Embury and Webb in the north, Robert Strawbridge, a local preacher from Ireland, was busily engaged in planting Methodism in Maryland. Two years after the arrival of the above missionaries, Mr. Wesley sent over two others, Francis Asbury and Richard Wright, the former as superintendent of all the societies raised in America. From this time the work of itinerating went on successfully, until all the Atlantic portions of the territory were visited more or less.

In 1773, Mr. Thomas Rankin was appointed by Mr. Wesley to supersede Mr. Asbury in the superintendency of the societies, who having arrived, called the first ministerial conference together, which was held in Philadelphia, July 4th, 1773. There were ten travelling preachers present, who reported the number of members to be 1,160. The next year the preachers were seventeen in number, and the members 2,073. Soon after this the revolutionary war commenced. Some of the preachers returned to England, but Mr. Asbury remained at his post. On account of his supposed attachment to the royal cause, himself and other preachers were much persecuted and maltreated; but some of the most ardent friends of the Revolution, who had an opportunity of knowing his real political sentiments, secreted him when necessary, until the storm blew over. At length the war ceased, and, strange as it may appear, it was found at its close that the preachers had increased to forty-three, and the number of members to nearly 14,000. After the acknowledgment of American independence in 1784, Mr. Wesley provided a form of discipline and church ser-

vice for his societies in America. He also set apart Thomas Coke, LL. D., a presbyter of the Church of England, as superintendent or Bishop of the Church that was soon to be duly organized as such. He also authorized him to set apart Mr. Asbury as joint superintendent. On the Doctor's arrival in America, with two other preachers from England, he met the Conference in Baltimore, where, on the 25th of December, 1784, the Methodist Episcopal Church in the United States was duly organized. At this Conference Mr. Asbury was ordained deacon, elder, and bishop. Twelve other persons were also ordained elders, and three were ordained deacons. Soon after the organization of the Church, it became inconvenient for all the preachers to meet in one body; hence several Annual Conferences were formed, and in 1792 the first General Conference, composed of all the travelling elders, was held. At this Conference a small secession, called the "O'Kelly Secession," took place; the seceders taking the name of "Republican Methodists." This latter body soon lost its identity, however, and became merged in the "Christian" or Unitarian Baptist denomination. From this period until the year 1812, the increase of preachers was such that at the latter period it was considered inconvenient for all the travelling elders to meet together in General Conference; hence arose a necessity for a delegated General Conference, which body, in its delegated capacity, met for the first time in May, of the above year, and which has continued to meet, to the present time, on the first of May quadrennially. In 1830 another secession from the M. E. Church took place, which resulted in the formation of the Protestant Methodist Church. (See Art. VI.) In 1843 still another secession took place, which resulted in the organization of the Wesleyan Methodist Church. (See Art. VII.) In the year 1844, during the session of the

General Conference in the city of New-York, a division or separation of the Church was, by the delegates from the slave-holding portions of the same, thought to have become necessary, and even inevitable, and measures were adopted in anticipation of that event, to secure to the Southern portion of the Church its legal rights and immunities. The necessity of separation arose from the different views entertained by the Northern and Southern delegates, on the subject of American slavery. The measures of the above Conference prepared the way for a formal separation, or withdrawal, of the Southern portion of the Church from the jurisdiction of the General Conference of the M. E. Church, and the formation of the General Conference of the Methodist Episcopal Church, South, in the year 1846. (See Art. IV.) Since the above period, a "border" strife has disturbed more or less the peace of both portions of the Church, while the number of ministers and members, on either side of the line, has been constantly increasing from year to year.

DOCTRINES.

The doctrines of the Methodist Episcopal Church are partly embraced in the Twenty-five Articles of Religion, found in the Book of Discipline. These articles were nearly all selected from among the Thirty-nine Articles of the Church of England, and embrace most of the fundamental points of Methodist theology. There are, however, other leading points of doctrine not clearly set forth in the above articles, which are taught in the standard writings of the Church, which, while it renders it unnecessary to transfer the articles to the pages of this work, requires a brief statement of all the peculiar tenets, as taught in Wesley's Sermons, and other acknowledged standard works. On the Being and Perfections of God; the authenticity of the Holy

Scriptures; the Divinity of Jesus Christ; the Trinity in Unity; the vicarious nature of the atonement; the doctrine of endless rewards and punishments, the Methodists believe as do all other orthodox Churches. In reference to the extent of the atonement, they take broad Arminian ground, believing that Jesus Christ, by the grace of God, "tasted death for every man," and that all men might be saved if they would. They believe also in the necessity of a change of heart, and in a life of obedience to the commands of God. They believe in the possibility and necessity of holiness of heart and life; of being made pure from all voluntary sin, internal and external. They believe that God vouchsafes the direct witness of his Spirit to those who are adopted into his family, by which Spirit they are able to cry, "Abba, Father." They believe in the possibility of total and final apostasy, so much so, as that the purest saint on earth may become a "castaway," and be lost in perdition. They believe in the certain salvation of all persons dying in infancy or idiocy. As it relates to baptism, they believe that adults and infants are both proper subjects of the ordinance; and as it relates to the mode, they admit of the validity of sprinkling, pouring, and immersion, or indeed the application of water in any becoming mode. While they reject the doctrine of baptismal regeneration, they believe that justification is by faith alone; that while faith is the only condition of justification, good works are the certain fruit of genuine faith: hence the necessity of a holy life is largely insisted upon, as an exponent of that faith which works by love and purifies the heart. These are the leading doctrines of the Methodist Episcopal Church, and indeed of every branch of the Methodist family in every portion of the world.

CHURCH GOVERNMENT.

The M. E. Church, in ecclesiastical government, is, as its name implies, episcopal, but not in the sense in which the Roman Catholic Church is episcopal, nor yet in the sense in which the Protestant Episcopal Church is episcopal. The episcopacy of the M. E. Church is what may be called a *moderate presbyterian episcopacy*, all the powers of the bishops originating from, and being continued by, the presbytery or eldership of the Church, as represented in the General Conference. They are elected for life, or during good behavior, and for cause may at any time be suspended from the exercise of their functions, and even be expelled from the Church. It is the duty of the Bishops to preside in the General and Annual Conferences; to station the presiding elders and preachers; to travel through the connection, and oversee the spiritual concerns of the Church. The officer next in dignity to the Bishop is the Presiding Elder, who has charge for the time being of a local district, embracing within its bounds a number of stations or circuits, each of which he is expected to visit quarterly. The next highest office is that of Preacher in Charge, who, as the name imports, has the charge or pastoral care of a circuit or station. In connection with the preacher in charge, there are sometimes one or two other preachers associated, as his assistants; these are called junior preachers. The above three offices, Bishop, Presiding Elder, and Preacher in Charge, are the only executive offices in the Church. But aside from these executive offices, there are several grades in the ministry, as Bishop, Elder, Deacon, and Preacher. The *Bishops* ordain other bishops, as also elders and deacons. The *Elders* assist in the ordination of other elders, and may in certain cases ordain even a bishop. They also administer all the sacraments of the

Church. The *Deacons* preach, baptize, and solemnize matrimony in the absence of an elder. The *Preachers*, not being ordained, have simply license to preach the gospel. There is also an inferior grade of preachers called *Exhorters*, who have liberty to hold meetings and call sinners to repentance. Besides the above grades in the ministry, there are different *relations* which each minister may hold to the Church or Conference. A bishop, elder, or deacon may be either effective, supernumerary, or superannuated ; an elder, deacon, or preacher, may be either travelling or local; and so perfect is the system, that each officer knows his place and his appropriate duties so fully as to prevent his interfering in any respect with the duties and privileges of others. Besides the above ministerial offices, there are others of a lesser grade, but of equal importance to the vital interests of the Church ; such are the offices of Class Leader and Steward. The Class Leader has the charge of a portion of the church within the bounds of a circuit or station, and is, in the absence of the minister, the spiritual adviser of the members of his class, whom he is required to meet once a week to advise, reprove, comfort or exhort, as occasion may require. The Stewards have charge of the financial interests of the church, and make provision for the support of the ministry, &c. That the reader may perceive at a glance the relation that each of these officers and ministers sustain to each other, we will recapitulate in proper order: 1st, Bishop ; 2d, Presiding Elder ; 3d, Travelling Elder ; 4th, Travelling Deacon ; 5th, Travelling Preacher ; 6th, Local Elder ; 7th, Local Deacon ; 8th, Local Preacher ; 9th, Exhorter ; 10th, Class Leader ; 11th, Steward ; 12th, Trustee.

Having mentioned the different offices in the M. E. Church, we now proceed to speak of the different ecclesias-

tical bodies found in the same. The first and highest is the *General Conference*, composed at present of one elder for every twenty-one members of an Annual Conference. Its powers are elective, legislative, executive, and judicial. Secondly, The *Annual Conference*, composed of elders and deacons. Its powers are executive and judicial, but only so far as its own members are concerned, except in cases of appeal, and possessing no legislative powers whatsoever. Thirdly, The *Quarterly Conference*, composed of the travelling and local ministers, the preachers, exhorters, leaders and stewards, within the bounds of a circuit or station. Its powers are also executive and judicial, as it takes cognizance of the moral conduct of local ministers and preachers. This latter body is of immense importance to the Church, for here all preachers and exhorters are licensed; all recommendations for admission to the travelling connection must issue from this body, and without such recommendation no person can be admitted to the travelling connection. This body must also recommend the ordination of every local preacher before such ordination can be granted; and here, too, local ministers and preachers and unordained travelling preachers (if not members of an Annual Conference) may be tried, suspended, or expelled. To this body also appeals lie from members of the Church, who have been expelled by the same. This body has also the power of fixing the amount necessary for the support of the minister or ministers laboring within its bounds. Fourthly. The next body is the *Church* or *Society* in any given place. To this body belongs the power of judging of the fitness of persons for membership in the church, or of their guilt in order to expulsion. In large societies, however, the trial of delinquent members is frequently referred *to a select* number, a majority of whom may determine the

t or innocence of the accused. The local society has
the control of the church property, consisting of the
rch, parsonage, &c., which property is held by a Board
Trustees, elected by the congregation according to
laws of the different States where such property
; or where the laws permit, the Trustees are nomi-
ed by the preacher in charge, and elected by the
stees already in office. But each Board of Trus-
s, however elected, is required to hold the property
redly in trust for the benefit of the church, according
he design of the donors and the deed of settlement.
s next and lowest body in the Church is the *Class*,
posed generally of about twelve persons, meeting to-
her weekly for the relation of Christian experience and
tual edification. The class has the power to recommend
he Quarterly Conference proper persons to be licensed
preachers or exhorters, and no person can be licensed
preach or exhort without the previous recommendation of
class, or at least of a leaders' meeting. When a mem-
is expelled by the church or select number, he may
peal to the Quarterly Conference. When a local
acher is expelled by the latter body, he may appeal to
Annual Conference ; and when a travelling minister is
pelled, he may appeal to the General Conference. A
hop, if expelled, has no appeal, there being no ecclesi-
ical court higher than the one expelling him, except the
r of God.

GENERAL RULES.

The General Rules of the M. E. Church are so well
own as scarcely to need a reference to them. Suffice it to
r, that they are strict, and are equally binding on minis-
s and members from the highest to the lowest. Among
se rules we find those which forbid doing harm of

every kind, such as vending or using spirituous liquors; enslaving men, women, and children; brother going to law with brother; contracting debts without the probability of paying them; smuggling, and usury. These rules also enjoin the performance of good works, especially those which relate to the temporal and spiritual well-being of our fellow-men. They also require the proper observance of all religious duties, whether domestic, social, or public.

EDUCATION IN THE METHODIST EPISCOPAL CHURCH.

The Methodist Episcopal Church has done as much as could have been reasonably expected of it in the cause of education. For many years in the earlier part of her history, her members and adherents were drawn mostly from the poorer classes of society, and her ministers mostly graduated on horseback, while travelling large circuits, embracing frequently all the territory within the limits of one or more counties, or perhaps of an entire State. Under these circumstances, they had but little leisure to obtain a classical education. Her first minister who graduated through college was the late renowned Doctor Fisk. In later years, however, the number of her ministers who have obtained a thorough classical education is not small, as her colleges and seminaries can testify. Many also of her clergy who have not been favored with the opportunity of graduating at a college or university, have, like the late Adam Clarke, LL. D., acquired in a more private, but no less perfect manner, a respectable classical education; and in proportion as the standard of education has been raised among the ministry, its need has been felt among the membership; one evidence of which is furnished by the large number of colleges and seminaries of learning under the patronage of the M. E. Church.

MANNER OF WORSHIP AND USAGES.

A few remarks in relation to the peculiar means of grace and manner of worship may not be unacceptable to the general reader. Among the means of grace enjoyed by this people may be numbered,

1st. *Public Worship*, the manner of performing which is prescribed in the Book of Discipline, and consists, when on the Lord's day, of singing, prayer, reading the Scriptures of the Old and New Testaments, and preaching.

2d. *Class Meetings.* These are held weekly, either on the Sabbath or on week-day evenings. The meeting is opened with singing and prayer by the class-leader, who afterward relates his own experience and then calls on each member of his class to relate his. After each person has related his present feelings and determinations, he is advised, reproved, exhorted, or encouraged, as his circumstances may seem to require; and after all have been thus advised, the meeting is closed by prayer in behalf of each member of the class. Strangers are admitted twice or thrice, but not oftener without violating the rules of the Church.

3d. *Prayer Meetings.* These are held generally twice a week, or oftener, and are conducted by the minister or one of the official members of the church. The exercises consist of singing, prayer, and exhortation, in which all the members present, male and female, are expected to take a part.

4th. *Love Feasts.* These are held quarterly or oftener, and are usually held in connection with the quarterly meetings. The exercises are opened with singing and prayer; then bread and water are circulated among the members, of which each one partakes as a token of Christian love and unity. After all have partaken, an opportunity is given for the

relation of Christian experience, which is occasionally enlivened by songs of praise. The meeting continues for an hour and a half, and is closed in the usual form.

5th. *Camp Meetings.* These are usually held annually in the summer season, in a grove or forest, in some central and convenient place. The members from the different parts of the Presiding Elder's district, and from a distance of even fifty miles, assemble to enjoy this "feast of tabernacles." They bring with them their canvas tents, provisions, cooking utensils, &c. &c. The tents are arranged in a circular form around the camp ground. At one end is the stand or pulpit, fitted so as to accommodate twenty or thirty ministers with seats. In front of the stand is an inclosure called the altar or chancel, fitted up with seats for the penitent seekers of salvation. Beyond the altar and in front of the stand are arranged in proper order, seats for the congregation, who when seated are surrounded on either hand by the circle of tents. The religious exercises consist of preaching five or six times each day, interspersed with prayer, singing, exhortation, &c. On the morning of the last day of the meeting (which usually lasts about a week) a love feast is held, and the Lord's Supper is frequently administered; and before dispersing it is customary for all the congregation to march round within the circle of tents in solemn procession, singing appropriate farewell hymns. After marching round once or twice, the ministers arrange themselves in front of the stand, and receive the parting adieu from each person who passes before them. This scene is usually very solemn and interesting; and after all have bidden an affectionate farewell, the benediction is solemnly pronounced by the Presiding Elder, and all immediately strike their tents and retire peacefully and happily to their homes.

6th. *Watch-night Meetings.* These occur annually on Christmas or New-Year's eve; on the former, to hail the commencement of the anniversary of the Saviour's birth, and on the latter to bid adieu to the closing year and wait the ushering in of the new. On these occasions there are usually two sermons, interspersed with other appropriate exercises. On New-Year's eve, as the hour of twelve passes away, all kneel down in solemn, silent prayer, and make a new dedication of themselves to God.

7th. *Band Meetings.* These select meetings are still continued in some portions of the Church, although not in general use. A "Band" consists of from two to four persons who have confidence in each other. The members of any one band must be all married or all unmarried, and all male or all female. They meet once a week to converse on purely spiritual subjects, and to advise and encourage each other.

In addition to these ordinary means of grace, the meetings of the General and Annual Conferences, and the district meetings of ministers are seasons of great interest and profit both to preachers and people.

STATISTICS.

1st. *Literary Institutions.* There are at the present time under the patronage of the Northern portion of the Church, three Universities, six Colleges, and thirty-eight Seminaries, Academies, and High Schools, and one Biblical and Theological Institute; the latter being designed, not to *make* ministers, but to qualify those who have previously been called to the work. Her seminaries of learning will favorably compare with those of any other denomination in moral and religious influence, and also in regard to the number of students and course of study required.

2d. *Periodical Literature.* In the Northern section of

the Church there are regularly published, one Quarterly Review, one ladies' monthly, six weekly papers, having each a subscription list of from five thousand to thirty thousand, and other smaller periodicals, having a subscription list of from fifty to one hundred thousand each.

3d. *Book Concern* and *Printing Office.* The Book Room at New-York possesses a capital of nearly a million of dollars, which is all employed in publishing books and periodicals at so cheap a rate that the net profits of the establishment scarcely reach the sum of $15,000 per annum, while the capital of one million, if loaned on interest at 7 per cent., would yield an annual income of $70,000. But such is the demand for cheap books and papers, that only about two per cent. is realized. The Book Room at Cincinnati, Ohio, does not possess so large a capital as the one in New-York, but is equally efficient and liberal in its prices. Besides the above, there are numerous Methodist book depositories and printing offices in different parts of the Union. The number of distinct works of all kinds, including Sunday-school books and tracts, amounts probably to nearly two thousand.

4th. *Sunday-schools.* The attention paid to Sunday-school instruction may be inferred from the fact that there are no less than 7,000 schools, 71,000 teachers, and nearly 400,000 Sunday-school scholars. In connection with this department of the work, there is an efficient Sunday-school Union, and an editor of Sunday-school books and periodicals.

5th. *Missions.* The Missionary Society of the Methodist Episcopal Church sustains 55 missionaries in foreign fields of labor, with 469 domestic or home missionaries. About $100,000 are annually expended in this department of the work. The foreign missionaries are found in Africa, China,

Germany, South America, California, and Oregon; and the domestic among the Indians, Germans, French, and destitute portions of our own country.

6th. *Church Property* and *Funds.* In addition to the Book Concerns before mentioned, the Church possesses a Chartered Fund of some $40,000; the interest of which is annually given to aid in the support of superannuated preachers, and the widows and orphans of preachers, and to make up in part the deficiencies of those who have failed to receive an adequate support on their circuits. As some misinformation exists in relation to the disbursement of these and other funds, it may be proper to append a few remarks in relation thereto. The salary of a minister of the Methodist Episcopal Church, whether bishop, elder, deacon, or preacher, is, if unmarried, one hundred dollars and board; if married, two hundred dollars, with a small allowance for each child under fourteen years of age. His salary is raised by the voluntary contributions of the people for whose benefit he labors; but if they do not feel inclined to raise the prescribed amount necessary for his support, there is no law, civil or ecclesiastical, which obliges them to do so. Many have embraced the opinion, that in case of a failure on the part of the people to raise the minister's salary, he may fall upon the Conference funds for the entire deficiency. This however is a mistake which ought to be corrected. The Conference funds consist of the profits of the Book Concern, the interest of the Chartered Fund, the proceeds of the annual fifth collection, and in some of the Conferences the interest of local funds, to a small amount. To afford the reader correct information in relation to the amounts received and disbursed, we will give statistics as taken from the published Minutes of the year 1848, that being the last year of which

we have full returns. The dividend to the Annual Conferences from the Book Concern was $400 to each Conference. The amount received from the Chartered Fund was, by each Conference, $65. The average amount received by each Conference from the fifth collection and all other local funds, was $682, making a total of $1,147 to each Conference, or about $33,000, in round numbers, to all the Conferences in the connection. Out of these funds about $60 were appropriated by each Conference for the support of the five Bishops. In addition to the above claimants there were in 1848 no less than 346 superannuated or worn-out preachers, 188 widows of ministers, and about 300 orphan children of ministers, making in all 839 claimants depending upon the funds of the Conference for a support, so far as the Church is concerned. By dividing the total amount of the funds ($33,000) by the number of actual claimants, it will be seen that a mere trifle, scarcely $40, could on an average be disbursed to any dependent claimant, even if the effective laborers did not receive a farthing; which is in fact nearly always the case, except in some few instances where relief *must* be given, and when so granted, is of necessity taken from the small pittance which would otherwise be given to the worn-out minister, the widow or orphan.

7th. *Numbers.* In the Methodist Episcopal Church there are one General Conference; twenty-nine Annual Conferences; one hundred and seventy-one Districts, and about three thousand Circuits and Stations. There are five Bishops, one hundred and seventy-one Presiding Elders; about four thousand Travelling Preachers; about five thousand Local Preachers: making from the latest reports an aggregate of 9,138 ministers and preachers, and 662,315 members.

For further information in regard to the statistics of the Methodist Episcopal Church in the United States, see next Article, in which the total number of ministers and members is given.

ARTICLE IV.

METHODIST EPISCOPAL CHURCH, SOUTH.

HISTORY.

The history of this branch of the Church, so long as it remained in connection with the Northern portion, is given in the preceding Article. Up to the year 1844, both branches of the Methodist Episcopal Church in the United States formed but one body, and met in one General Conference; but in the year above named, a separation or division took place, which promises to be permanent. In order to understand the true relation of this Church to the Methodist Episcopal Church, it is necessary to remark, that upon the introduction of Methodism into the Southern portion of the American provinces, many of those who sought admission to the fellowship of the societies were slaveholders; and as some of them at least were so involuntarily, having come into possession of slaves by inheritance or bequest, and not having the legal power to manumit them, even if they desired to do so, it was not thought proper to debar those who in all other respects gave evidence of sincerity and piety, from the privileges of society; consequently, although there existed a rule of discipline against slaveholding, many masters of slaves were received, and in the course of time slaveholding ministers were even allowed

to preach. In the year 1784, through the advice and pe
suasion of Bishop Coke, stringent rules were adopted b
the Conference which organized the Church against slave
and slaveholding; and among these rules one, which r
quired every slaveholding member to emancipate his slav
within the period of five years at most, or if the slave w
under twenty years of age, when he should arrive at th
age of twenty-five; likewise, that all children born ther
after should be declared free from their birth. In order
bring these rules into practical operation, the slaveholdi
members were required to execute deeds of manumissi
within twelve months, or be expelled from the Churc
Such however was the strong hold which slavery had a
ready obtained, that it was found impossible by the preac
ers to enforce the rules, and at the succeeding Conferen
the rules were suspended, and remained so until the ye
1796. At the Conference of this latter year, rules we
adopted requiring official members of the Church, who he
slaves, to emancipate them; and in the year 1800 it w
enacted, that when any travelling preacher became th
owner of slaves, he should forfeit his ministerial standi
unless he executed, if practicable, a deed of manumissi
for such slaves, according to the laws of the State in whi
he lived. It was however soon found, that some of th
preachers who had become involved in slaveholding cou
not legally execute such deeds of emancipation without
special act of legislation authorizing them to do so; and
the year 1812, in view of the above impediment, a ru
was passed by which the Annual Conferences respective
were empowered to form such regulations in regard
slaveholding as their wisdom might dictate, and the la
of the States admit of being put in execution. This ru
remained in force until 1820, when it was repealed, it bei

found in the meantime that the interference of the Annual Conferences in the matter of slavery was attended with considerable difficulty and embarrassment. From the year 1820 to the year 1844, no new rules on the subject of slavery were adopted by the General Conference. Meanwhile a large number of the travelling preachers in the Southern States had become possessed of slaves, some by purchase, some by inheritance, some by bequest, and others by marrying slaveholding ladies. While slavery was thus being introduced more and more into the body of the ministry, many, perhaps a majority of the ministers and members in the non-slaveholding States and Conferences were ignorant of the true state of things in the South, and little imagined that there were actually thousands of slaveholding members, and scores, if not hundreds of slaveholding ministers in the Southern portion of the Church.

About the year 1832, the great anti-slavery excitement commenced in the North. Ministers of different denominations had their attention directed to the existence of this evil in the nation and in the Churches. Sermons were preached and lectures delivered on the subject. Anti-slavery Societies were formed, and anti-slavery periodicals were established. The attention of the entire nation was solicited to a consideration of the subject. The ministers and members of the Methodist Episcopal Church began to examine the true relation which slavery held to the religious body of which they formed a part. A few zealous ministers began lecturing and preaching on the subject, and a paper was established in New-York city for the ostensible purpose of showing forth, in all its varied features, the abominations of slavery. This paper being edited by a Methodist minister, and being patronized by thousands of Methodist members, created an intense abhorrence of the

entire system of slavery, and an active personal opposition to all its apologists and abettors. The conservative portion of the Church in the North opposed the measures of the Abolitionists, as the anti-slavery men were then generally called; but in spite of all attempts to quell excitement on the subject, the agitation still continued. Petitions and memorials were presented by hundreds to the Annual and General Conferences. These petitions in many cases were received unwillingly, in some cases not at all; but still the flame spread wider, and rose higher, until the very existence of the Church was threatened. Secessions became frequent; thousands of worthy members in the non-slaveholding Conferences had left the Church of their early choice on account of its connection with slavery, and thousands of others were only retained by the hope that action would be had upon the subject by the General Conference.

Such was the state of things in the North at the time of the commencement of the session of the General Conference in May, 1844, in the city of New-York. After the opening of the Conference, and at the proper time to receive appeals from members of Annual Conferences who had been suspended, expelled, or located by the body of which they had been members, an appeal was presented by the Rev. Francis Harding, formerly a member of the Baltimore Annual Conference, who had been located a short time previously on account of his connection with slavery. Mr. Harding was a young man who had but recently been admitted to membership in the Conference, and after having been admitted, contracted marriage with a slaveholding lady, by which he became the nominal, if not legal owner of a number of slaves. The Baltimore Conference, although partly situated in slaveholding territory, was opposed to its mem-

bers becoming slaveholders, and required Mr. Harding, as a condition of retaining his membership in the body, to emancipate his slaves, which he refusing to do was deprived of his membership and standing as a travelling preacher. Hence his appeal. When the case came before the General Conference for a rehearing, it was evident that there existed much excitement on the subject on the part of both the Northern and Southern delegates. A storm began to gather; the Northern delegates, almost to a man, were for dismissing the appeal; the Southern delegates, just as unanimously and decidedly, were in favor of sustaining the appeal and reinstating the appellant: but the North had the majority, the appeal was dismissed, and the action of the Baltimore Conference sustained. While this case was pending, it came to the knowledge of some of the Northern delegates that Bishop Andrew, then present, and presiding alternately with the other Bishops over the deliberations of the Conference, had recently become possessed of slaves in a similar manner to Mr. Harding—by marriage. Upon being interrogated on the subject, the Bishop candidly acknowledged all the facts in the case; whereupon, after an exceedingly stormy and protracted debate, the General Conference passed a resolution, the substance of which was, that Bishop Andrew should desist from exercising the functions of the episcopacy, until such time as he had relieved himself from the embarrassment arising from his connection with slavery. A large minority, consisting almost entirely of Southern members, and embracing nearly the whole of the Southern delegation, entered a warm protest against the action of the majority, and gave the Conference to understand that, with the existing views and feelings of the Northern portion of the Church on the subject of slavery, it would be impossible for the South longer to

continue under the jurisdiction of the same General Conference, and that a separation must of necessity take place. As both parties desired a peaceful separation if one *must* take place, arrangements were made for establishing a dividing line between the two bodies, as also to divide the common funds and property of the Church in an equitable manner, provided the *Annual Conferences* consented to such an arrangement; as without such consent formally given and announced, no such division of funds could constitutionally and lawfully take place. After the adjournment of the General Conference, the Southern delegates called a Convention of Southern ministers, who met in Louisville, Kentucky, in the autumn of 1844. At this Convention the proceedings of the Southern delegates in the General Conference were sanctioned, and it was decided that a separation was desirable; and arrangements were made for holding a Southern General Conference in May of 1846. Accordingly, delegates were chosen at the following sessions of the Southern Annual Conferences, and at the appointed time and place the General Conference of the Church South met in its separate capacity, and the organization of the Southern body was fully completed. To this General Conference, as might have been expected, Bishop Andrew gave in his adherence, as did also Bishop Soule, the senior Bishop of the Methodist Episcopal Church; and at the same Conference two additional Bishops were duly elected.

Meanwhile, the question about dividing the funds and property of the Church had been presented to each of the Annual Conferences, both North and South. The Southern Conferences mostly voted in favor of the division, but a large majority in the non-slaveholding Conferences, believing the entire plan of separation to have been unconstitutional, refused to ratify the same, or to sanction the doings

of the General Conference in making provision for a separation of any portion of the Church from the main body; and refused to consent to a division of the funds or property of the Church, alleging that such a division would be manifestly improper and would be setting a dangerous precedent. And at the next General Conference of 1848, so strong was the opposition of the Conferences to the proceedings of the former General Conference, that the delegates to the latter formally abrogated the plan of separation, and declared it null and void. The Northern portion of the Church, by a large majority, having thus refused to consent to any arrangement by which the Church should be divided, it remained either for the Southern branch to retrace their steps and submit to the decision of the General Conference, or continue their ecclesiastical existence under the new organization. To return after having gone so far, seemed impracticable; and indeed, however possible it might have been to do so, there existed but little disposition on the part of the South to make the attempt. Accordingly, both branches have maintained a separate existence up to the present time, the question in relation to the division of the property of the Church being now in a course of litigation in the higher civil courts.

Since the separation of the Southern portion of the Church, she has had her usual prosperity and increase from year to year.

DOCTRINES, CHURCH GOVERNMENT, &c.

In doctrine and discipline, the Methodist Episcopal Church, South, remains as she was while an integral part of the M. E. Church. The same is true of her forms of worship and usages, if we except her avowed feeling in relation to slavery. With the increasing anti-slavery sentiment of the North, it is not probable that she will ever again be-

come identified with the parent body, unless in the meantime the great cause of separation, *slavery*, shall be removed from the Church and the nation.

BOOK DEPOSITORY AND PERIODICALS.

Since the separation, the Church South has established a separate Book Depository, and the periodicals within her bounds, formerly the property of the General Conference of the M. E. Church, have, by virtue of their location, passed peaceably into her hands. She has also established a Southern Quarterly Review, and organized a separate Missionary Society. She has also a number of Colleges and other seminaries of learning, most of which were established before the separation.

STATISTICS.

Subject to the jurisdiction of the Methodist Episcopal Church, South, there are one General Conference and twenty Annual Conferences. She has five bishops, 1,584 travelling ministers and preachers, 3,026 local preachers, and 491,786 members. Under the care of this Church there are 1,262 Sunday-schools, 7,000 teachers, 44,500 scholars. Her Missionary Society supports 2 missionaries in China, 33 among the Indians of the South and West, 130 missionaries among the slaves and colored people of the South, and 7 among the Germans of the South. Total number of missionaries, 172. Her receipts for missionary purposes, in 1848, amounted nearly to $63,000.

By adding the number of ministers and members of this branch of the Church to those already given in the preceding Article, it will be found that the statistical strength of

the entire Methodist Episcopal Church in the United States is as follows:—

General Conferences,	2
Annual Conferences,	49
Bishops,	10
Travelling ministers and preachers,	5,584
Local preachers,	8,026
Total ministers, &c.,	13,620
Members and probationers,	1,154,101
Total ministers, members, &c.,	1,167,721

ARTICLE V.

AFRICAN METHODIST EPISCOPAL CHURCH.

HISTORY.

This Church, as its name implies, is composed almost entirely of Africans and their descendants of the colored race. In an early period of the history of the Methodist Episcopal Church in America, a commendable degree of zeal was manifested by her ministers and members in behalf of the spiritual welfare of the colored people, whether free or enslaved. As the result of such zeal, tens of thousands of the colored population in the free and slave States have been converted to God, and become useful and pious members of the Methodist Episcopal Church, thousands of whom remain members to the present day. In the year 1787 the colored people belonging to the Methodist Episcopal Church in Philadelphia, conceiving that they labored under certain difficulties, and were to

some extent the subjects of prejudice and persecution on account of their color, resolved upon building a house of worship for themselves. The erection of the church being discouraged by the white preachers, an alienation of feeling was produced between the colored members and their former pastors, which resulted in the separation of the former from the jurisdiction of the Methodist Episcopal Church, and the formation of an independent body,—a colored man being ordained as their minister by Bishop White, of the Protestant Episcopal Church. In 1793, a portion of the colored congregation, now much increased, being partial to Methodist doctrines and usages, resolved to build an African Methodist Episcopal church; which being done, the building was solemnly dedicated to the worship of God by Bishop Asbury. For a number of years subsequent to the above dedication, a serious misunderstanding existed between the white and colored Methodists of Philadelphia, which resulted in a call for a General Convention of the colored members of Philadelphia, Baltimore, and other places, for the purpose of organizing an independent Church. The Convention met in April, 1816, at which time an organization was effected, with the title of the African Methodist Episcopal Church. At this Convention also—or General Conference, as it has since been called—the Rev. Richard Allen, who had seventeen years before been ordained elder by Bishop Asbury, was solemnly set apart to the episcopal office, by the imposition of hands and prayer, there being five regularly ordained ministers assisting in the services. In 1828 the Rev. Morris Brown was elected and ordained as joint Bishop of the Church; and after the death of Bishop Allen, in 1831, the Rev. Edward Waters was duly consecrated as a junior Bishop of the Church, on the 15th of May,

1836. A few years later the Rev. Mr. Quinn was duly elected and consecrated Bishop; and by the death of his predecessor and colleague, is left as the sole acting Bishop at the present time.

The African Church, since the period of its organization, has been slowly acquiring strength and efficiency, until it numbers many flourishing societies in different cities and towns of the Eastern and Middle States, and strong hopes may be rationally entertained that this efficiency and strength will continue to increase from year to year, until the colored population of the North shall be generally brought under the saving influence of the gospel of Jesus Christ.

DOCTRINES AND DISCIPLINE.

The doctrines of this branch of the Church of Christ are the same in all respects as those of the Methodist Episcopal Church. The same is true in regard to the discipline of the Church generally in its operation upon private members. The general rules are also similar to those of the parent body.

CHURCH GOVERNMENT.

The ecclesiastical government of this Church is episcopal. The title of Right Reverend is applied to the Bishops of the Church. The General Conference sits once in four years, and is composed of all the travelling preachers who have travelled two full years, and of one local preacher for every five travelling preachers,—the local delegates being elected by the Annual Conference. The exhorters in this Church receive a verbal license from the preacher in charge, under which they exercise their gifts for two years, and then receive a written license as

exhorters. After being thus licensed two years, they may receive license as local preachers. In all other respects the government is similar to that of the Methodist Episcopal Church.

MANNER OF WORSHIP AND USAGES.

The African Methodists have usages peculiar to themselves. Although their ritual and form of worship are similar to those of their white brethren, yet in their social and other religious meetings they evince a great depth of religious feeling, and frequently indulge in manifestations of joy and ecstacy which to others may have the appearance of disorder and confusion. But they claim that what may appear as disorder to man, is order with God; and, regardless of the opinions of men, they sing and shout, and evince, many of them, that the gospel of the grace of God is as powerful in its operations upon the heart of the colored man as upon that of the white race; while the pious and godly walk and conversation of the subjects of these operations give evidence, in many cases, of the reality of the work of grace.

STATISTICS.

The African Methodists have not been unmindful of the interests of education. They have established four seminaries and institutes for the benefit of their youth—one in Baltimore, Md., one in Columbus, Ohio, one in Alleghany, and another in Pittsburg, Penn. They have also established a Book Concern in the latter place, whence are issued such books as the denomination requires, and a weekly periodical, called the *Christian Herald*, which appears to be ably and wisely conducted by a colored man. We can but rejoice at such evidences of a desire for improvement on the part of our colored brethren.

The African Methodist Episcopal Church has seven Annual Conferences in the United States, and one in Canada, called the Baltimore, Philadelphia, New-York, Ohio, Indiana, New-England, Missouri, and Canada Conferences.

They have one Bishop, about three hundred ministers in the travelling connection, and about 20,000 members.

NOTE.—Since writing the above, we have learned that there is another denomination of African Methodists in the United States, who claim the title of the "African Methodist Episcopal Zion Church," in distinction from the denomination treated of in this Article, which is sometimes known as the African Bethel Church. It is sufficient in this note to observe that the "African Zion Church" is similar in doctrine, discipline, &c. &c., to the "Bethel Church." They have four or five Conferences, about 200 ministers, and about 3,000 members.

ARTICLE VI.

REFORMED METHODIST CHURCH.

HISTORY.

THE Reformed Methodist Church had its origin in Readsborough, Vermont, on the 16th January, in the year 1814. It was organized by a small seceding body of Episcopal Methodists, at the head of which were a few local preachers and exhorters, the most prominent and influential of whom was the Rev. Elijah Bailey, for some time a local preacher in the Methodist Episcopal Church. This body of seceders became dissatisfied with the polity of the Methodist Episcopal Church, and especially that part

of it which relates to the powers and prerogatives of the episcopacy; and fearing that, in the course of time, what they then acknowledged to be an episcopacy of the most moderate character, might degenerate into an episcopacy as hateful in their sight and as dangerous in its tendencies as the Roman hierarchy; fearing also that the Church of their early choice was becoming, as a whole, carnal, formal, and worldly-minded, and that it had already lost, in a great measure, the power of living faith possessed by the primitive fathers of Methodism, they resolved to lay their grievances before the public from time to time, and more especially before the brethren more immediately interested. But a frequent statement of their grievances not producing the desired effect of reforming the Church, they at length concluded to separate themselves from her communion, and accordingly the above organization was completed. At the meeting of the Convention which organized the Reformed Methodist Church, Rev. Elijah Bailey was chosen chairman, he being in fact the leader of the whole movement, and who was at this Convention, or shortly after, ordained an elder in the said Church. Soon after the organization of the Church other local preachers and exhorters joined them, so that they were soon able to form an Annual Conference; and, for the purpose of securing a still further augmentation of the number of active laborers, they resorted to the rather novel method of forming a community of goods. For this purpose a large farm was purchased, near the village of Bennington, Vermont. On this farm the community remained for about two years; but the attempt to sustain themselves as a community proving abortive, the members thereof soon scattered to different parts of the States of Vermont and New-York, and a few went to Upper Canada, and preached

the doctrines of reform in that province, and succeeded in raising up a number of Reformed societies; while those who remained laboring in the States succeeded also in forming small societies in different places. The dispersion of the community above alluded to operated favorably to the interests of the Church as a whole, as after that period they were favored from time to time with gracious revivals of religion. Thousands, no doubt, in following years, have been converted to God through the instrumentality of the preachers of this Church. As a denomination, however, they have not prospered as have other organized orthodox Churches. They have suffered much from dissensions in their own ranks, and important secessions from their numbers. About half of their ministers and many of their most flourishing societies left them and joined the Protestant Methodists; and at one time an entire Conference of Reformed preachers left the Church and joined the same denomination.

At the time of their greatest prosperity, they had five Annual Conferences, and about seventy-five ministers and preachers, and from three to four thousand members. Since the organization of another Methodistic branch in the United States, (the Wesleyan,) most of the ministers and members of the Reformed Church have become identified with that branch, so that at the present time there exists but a small remnant of this body; and the probability is, that soon, if not already taken place, the Reformed Methodist Church in America will be numbered among "the things that were."

DOCTRINES.

In all matters of theology, the "Reformers" are, or were Methodistic, if we except their belief in the gift of

healing, by which physical maladies might be removed, through the power of faith. This belief had gained for the Reformers the names of fanatics and enthusiasts; but they have returned the compliment by accusing their calumniators of skepticism and infidelity.

CHURCH GOVERNMENT.

The form of church government selected by the Reformers was strictly congregational, admitting of lay representation in their General and Annual Conferences; the former body not meeting periodically, but only at the call of the latter bodies. Her general rules are similar to those of the parent body, with the addition of some forbidding war, slavery, &c. &c.

The only periodical published under the auspices of this Church at any time was the *Luminary and Reformer*, a paper edited by Mr. Bailey, a son of the founder of the Church. The paper, however, has for years been discontinued.

STATISTICS.

Probably but a few societies of this body remain.

ARTICLE VII.

METHODIST PROTESTANT CHURCH.

HISTORY.

The Methodist Protestant Church in the United States was organized in the city of Baltimore, Maryland, in the year 1830, by ministerial and lay representatives from different parts of the Union. These representatives were delegated by societies, the members of which had mostly

seceded from the communion of the Methodist Episcopal Church.

As early as the year 1790, some dissatisfaction arose among a few of the preachers and members of the Methodist Episcopal Church in relation to the power of the bishops in stationing the preachers, which dissatisfaction resulted in the "O'Kelly secession" of 1792, by which the "Republican Methodist Church" was formed; the latter body, however, soon becoming identified with the "Christians," or Unitarian Baptists. After the O'Kelly secession attempts were made at sundry times, not only to divest the bishops of the power of stationing the preachers, but of appointing the presiding elders to office; and also to secure a lay representation in the General and Annual Conferences of the Church. About the year 1824, the desire to effect changes of the above character became quite intense on the part of a small minority of the Church, the most active of whom were local preachers. Periodicals were established and pamphlets were issued, in which the question of "mutual rights" was largely discussed. But, however desirous the minority might be to effect fundamental changes in the polity of the Church, the majority seemed to be unprepared to take upon themselves the responsibility of making them; and as much acrimony and bitter feeling existed between the parties, and no doubt many of the reformers in their zeal were impatient of control, it was thought necessary to exclude many of them from the communion of the Church for insubordination and sowing dissension, while many others seceded.

In 1828, a Convention of the dissatisfied parties of the Church met in Baltimore, at which time and place they made preliminary arrangements for the organization of a Church whose ecclesiastical polity should differ from that

of the parent Church. At this Convention a provisional form of government was instituted for the time being, which continued in existence for two years, when another delegated Convention having met, composed of about eighty ministers and preachers, (mostly local,) and a proportionate number of lay delegates, they adopted a Constitution, and issued a declaration of sentiment, embodied in a set of what they called "elementary principles," and completed the organization of the new Church; since which period they have gradually increased in numbers and strength, until they have become possessed of quite an amount of influence, and may favorably compare with many of the more respectable denominations in the land. This branch, however, in its turn, has also suffered much from secession, particularly since the organization of the Wesleyan Methodist Church; many of its ministers and members in the North and West having identified themselves with the latter body.

For some years after the formation of the Protestant Methodist Church, an unfriendly feeling existed between the ministers and members of the same and those of the Church which they had left; but this feeling of enmity, we are happy to say, has in a great measure become dormant, and we may confidently hope for its entire annihilation.

DOCTRINES.

As is usual in seceding Methodist bodies, the great fundamental features of Methodist theology are tenaciously adhered to by this branch of the Church. On all matters of divinity and theology, she believes as does the Methodist Episcopal Church, and adopts in all its features the system of doctrine called Arminian.

CHURCH GOVERNMENT.

The Convention which organized the Church provided for a system of lay representation in the General and An-

nual Conferences. Instead of "Bishops," they provided for the annual election of "Presidents" by each Conference. The General Conference, which was to meet quadrennially, was to be composed of one minister and one lay delegate for every one thousand members of the Church. The Annual Conferences to be composed of all the ministers in full connection with the Conference, and one lay delegate for every minister. The Quarterly Conferences to be composed of the travelling and local preachers, exhorters, stewards, and class leaders; the latter being elected by the class. The mode of trying a member is as follows: The superintendent or minister in charge appoints, in behalf of the whole church, two persons to serve on the committee of investigation; the class of which the accused is a member, selects two other persons to serve on the same committee, and the four persons thus appointed select a fifth; which committee of five persons constitutes the court for the trial of a member, and if pronounced guilty by this court, he may appeal to the Quarterly Conference. In her general rules and usuages, as they relate to the worship of God and the means of grace, she is similar in all respects to the Methodist Episcopal Church.

LITERARY AND BENEVOLENT INSTITUTIONS.

The Protestant Methodists have no schools of a higher grade than seminaries under their patronage. They have however quite an extensive book literature, and an efficient book establishment, with a capital of $9,000, in the city of Baltimore, from which a large number of valuable works are annually issued, and where the central organ of the Church, the "Methodist Protestant," is printed. In addition to the periodicals printed in Baltimore, there are one or two others in different parts of the country. Among her ministers have been found some men of superior talents and brilliant

genius, among whom we need only name the Rev. Mr. Stockton, for many years pastor of a church in Philadelphia and editor of a well-conducted periodical. This gentleman has, however, partly if not entirely severed his connection with this Church, and become the pastor of an Independent Church in Cincinnati.

STATISTICS.

The Protestant Methodists have Sunday-school, Missionary, and other benevolent Societies in successful operation. They have one General Conference, several Annual Conferences, about five hundred ministers, and about fifty thousand members.

ARTICLE VIII.

WESLEYAN METHODIST CHURCH.

HISTORY.

THIS Church owes its origin, in part, to the anti-slavery discussion which has been agitating the nation and churches for the last twenty years. By referring to the Article on the Methodist Episcopal Church, South, the reader will perceive that at a very early day in the history of American Methodism, stringent rules were adopted by the General Conference of the Methodist Episcopal Church in opposition to slaveholding and slavedealing; but that notwithstanding the existence of these rules, such was the strength which the slaveholding influence had obtained in the Church, that it was found impracticable to enforce these rules, and that, by slow and almost imperceptible degrees, the membership in the South became, to a great extent,

involved in slaveholding, while some of the preachers were also slaveholders, either in fact or in name.

About the year 1832 Northern ministers and statesmen began more critically to examine the subject of slavery in its actual relations to the Church and the nation. No sooner had the subject gained attention, than some of the more ardent and zealous ministers of the Northern Churches began to preach and lecture on the subject. Among these Northern ministers were a number who belonged to the Methodist Episcopal Church; and among the most zealous and efficient men of this class were Rev. Le Roy Sunderland, then a member of the New-England Conference, and Rev. Orange Scott and Rev. George Storrs, both members of Conferences in New-England. In 1835 a paper called "Zion's Watchman" was established in the city of New-York, by an association of Methodist Abolitionists, and Mr. Sunderland became its editor. This paper soon gained an extensive circulation among the Methodists of the North; but as it advocated the immediate and unconditional emancipation of all the slaves, especially those held by members of the Church, or the expulsion of those slaveholders from the Church who refused to emancipate; and the enactment of rules absolutely forbidding the holding of slaves by members of the same; it was feared by the more conservative portion of the ministers and members of the Church, and who were thought to be less decidedly hostile to slavery than those called Abolitionists, that the measures of the latter tended to anarchy and to the disruption of the Church, if not the disunion of the States. But notwithstanding the cautions and fears of the conservatives, the Abolitionists continued to gain strength and their influence to be more and more felt in different sections of the North; so much so, that Quarterly Conferences, Annual Confer-

ences, and General Conferences were constantly appealed to in behalf of immediate emancipation, by memorials, petitions, remonstrances, protests, &c. &c. These memorials not being always received and acted upon according to the expectations, or at least the desires of those who presented them, suspicions were entertained that the leading men of the Church, including the Bishops, were hostile to freedom, and were the friends of the slave power. These suspicions, once formed, soon found vent, and the charge of pro-slavery was soon joined by that of tyranny and oppression, and Bishops, Presiding Elders, and Preachers in Charge were severely taken to task in the columns of "Zion's Watchman." This state of things induced many to look upon the latter, with its editor and supporters, as a public nuisance. Ecclesiastical prosecutions were instituted against Mr. Sunderland, as were also civil prosecutions for libel, (by persons not connected with the Church;) but in the former cases the Conference of which he was a member, being composed principally of Abolitionists, acquitted him, and in the latter cases the charges were not sustained. Various attempts were made from time to time to quell the existing storm, but all attempts proved seemingly abortive. At length some of the leading Abolition ministers changed their mode of attack. Fault was found with the existing ecclesiastical polity of the Church, and secession was recommended as the only mode of redress. About the year 1840 secessions became numerous, and not only individuals but entire societies and even circuits withdrew from the bosom of the Church, and in many portions of New-England and New-York formed themselves into independent bodies. About the same time also large numbers seceded from the connection of the Protestant Methodist Church, and from the Presbyterian, Congregational, and Baptist

Churches, for reasons similar to those which induced secessions from the M. E. Church; some of whom united with the Methodist seceders, and the others formed independent churches of their own.

In 1843 a call was issued for a Convention of Abolitionist seceders favorable to the organization of a Methodist Church that should be free from slavery, rumselling, and episcopacy. This Convention met in the city of Utica, N. Y., on the 31st day of May, 1843, and after some days' deliberation they succeeded in organizing the "Wesleyan Methodist Church" in the United States; the principal part of the delegates in attendance being at that time or formerly members or preachers of the Methodist Episcopal, Reformed Methodist, Protestant Methodist, and Independent Methodist Churches. At the organization of the Church they adopted a Discipline and plan of Church Government, and divided the connection into six Annual Conferences, having about three hundred ministers and preachers, (mostly local,) and a reported membership of about six thousand.

Since the period of the organization of the Church, a number of talented and useful ministers from the M. E. Church have joined them, on account of their opposition to slavery; but since the tide of secession has stopped, there has not been that increase from year to year to their numbers which they enjoyed previously. They have, however, been gradually gaining in strength, notwithstanding the defection of some of their ministers, and the decease of others most prominent in the work of reform. The Wesleyans have many flourishing societies in the States of New-England and New-York, and also in the Western States of the

DOCTRINES.

The Articles of Faith of the Wesleyan Church are in substance similar to those of the Methodist Episcopal Church. We are not aware that there exists between these two bodies any difference of views in relation to points of divinity. Indeed the theological standards of one are those of the other, and the doctrines of Arminianism, so fully set forth by the ministers of the former, are with equal fidelity taught by the ministers of the latter. Her General Rules also are similar, with the exception that they are more stringent on the subject of slavery, but not any more so in regard to the sale and use of spirituous liquors.

CHURCH GOVERNMENT.

The Wesleyan Methodist Church discards episcopacy, and adopts a system which is partly presbyterian and partly independent. She makes provision for preserving the itinerant system, but finds it difficult, no doubt, in some cases so to adjust the machinery as to preserve it in all its original power and efficacy. She discards also the office of Presiding Elder, and has in lieu thereof Chairmen of Districts; while in the place of Bishops she has Presidents of Conferences. Her ministers are appointed to their respective fields of labor by a Stationing Committee, the decisions of said Committee being subject to approval by the Conference. Societies and churches are permitted to negotiate beforehand with any minister for his services another year; but such engagements, if made, must receive the sanction of the Conference. Her General and Annual Conferences are composed of ministers and lay delegates, the local preachers having also a representation. Her love feasts and class meetings are held with "open doors," that is, all, whether members or otherwise, are invited to be present. The class leaders are elected by their respective

classes. In her manner of worship and peculiar means of grace, she resembles the Methodist Episcopal and Protestant Methodist Churches.

LITERARY AND BENEVOLENT INSTITUTIONS.

This Church has a Sunday-school Society. She has also done something for the cause of missions, much of her support in the latter cause being given in aid of the fugitive slaves who have sought a refuge in Western Canada.

She has not, as we are yet aware, any collegiate or academical institutions, but at an early period of her history, through the indefatigable energy and perseverance of the late Orange Scott, she provided herself with a book concern in the city of New-York, which possesses a capital of some $20,000 or $30,000, and from which her official organ, the "True Wesleyan," is issued weekly, with other periodical and theological works.

STATISTICS.

One General Conference, 15 Annual Conferences, 400 ministers, and about 40,000 members.

(Statistics uncertain.)

ARTICLE IX.

CALVINISTIC METHODIST CHURCH.

HISTORY.

THE Calvinistic Methodists owe their origin as a distinct body to the labors of the late Rev. George Whitefield, the friend and fellow-laborer of the Rev. Messrs. John and Charles Wesley.

As before stated, in Art. III., the year 1729 will long be

memorable for the appearance of that wonderful system of doctrine and practice denominated Methodism. In the year 1735 the Messrs. Wesley were joined in their efforts to produce a religious reformation by the Rev. George Whitefield, then a young man in the nineteenth year of his age, who labored for some time in connection with the Wesleys; but, disagreeing with them on points of doctrine, a formal separation took place between them in the year 1741, and thus two classes or branches of the Methodist Society were formed in England and Wales. In the latter country the revival of religion called Methodism commenced about the year 1735, through the direct instrumentality of Howel Harris, Esq., of Trevecca, Wales, who had been a student in Oxford University, and who, on being converted to God, returned home and became an active laborer and successful preacher of the gospel. He was soon joined by the Rev. Thomas Clarke, a clergyman of the Church of England, and through the labors of these men Methodism in its Calvinistic form was established in many parts of the Principality of Wales; and in 1790, at an association or convention held in Bala, rules and regulations for the government of the body of united societies were adopted; since which time the Calvinistic Methodists have maintained a separate existence in Wales, and in some parts of England.

Calvinistic Methodism was introduced to America by a company of Welsh immigrants who settled in Ebensburg, Pa., and organized the first society in the United States in the year 1796. In the meantime, large settlements of the Welsh were being made in different parts of the United States, particularly in Oneida county, in the State of New-York. In the year 1826 a Calvinistic Methodist society was duly organized in the town of Steuben, in the above county, and a Welsh meeting-house was erected in the ad-

joining town of Remsen; and since that period societies have been organized and churches have been erected or purchased in New-York, Utica, Rome, Pittsburg, Pottsville, and in other cities and towns of the United States. The first Calvinistic Methodist minister in the United States was the Rev. Benjamin Davies, from Wales, who was solemnly ordained at Remsen, N. Y., in the year 1826. The first General Association of Calvinistic Methodists was held in Remsen on the 10th of May, 1828; and for a few years past the Calvinistic Methodists have been slowly increasing, especially in the State of Wisconsin, where many Welsh immigrants are annually settling and forming themselves into societies.

DOCTRINES.

The doctrines of this Church are, as the name imports, Calvinistic in the strict use of that word, there being but little unity of sentiment on such points between them and their Methodist brethren of the Arminian school. It is of course not necessary to insert their articles of faith, as the term Calvinism in its proper sense is generally well understood.

CHURCH GOVERNMENT.

The Calvinistic Methodists do not all have the same form of church government, a portion of them adopting the independent or congregational form; while the Whitefield Methodists, so called, are presbyterian or nearly so in their form of government. They hold weekly, monthly, six-weekly, and quarterly meetings, and annual Conferences or Associations. The thirty-fourth article of their Discipline requires that all trials and difficulties be settled if possible in the society where they occur. If this cannot be done, they are required to be brought before the monthly meeting of the county, and if they cannot be settled there, they

are to be brought before the quarterly meeting, whose decision shall be final.

FORM OF WORSHIP AND USAGES.

Their form of worship is similar to that of the Arminian Methodists. They hold weekly class meetings, and seem to enjoy what may be properly called the power of religion, if we may be allowed to judge from their feelings as evinced in Divine worship. As the Calvinistic Methodists in the United States are generally Welshmen or their descendants, the most of their religious services are celebrated in that language.

STATISTICS.

This denomination has four Annual Conferences in the United States, viz., the New-York, Pennsylvania, Ohio, and Wisconsin. They publish one monthly periodical in New-York. They have about fifty ministers and four thousand members.

ARTICLE X.

PRESBYTERIAN CHURCH (OLD SCHOOL).

HISTORY.

The doctrines and discipline of the Presbyterian Church are said to have been introduced into America by Presbyterian emigrants from Scotland and Ireland, about the year 1706; at which period the first Presbytery was formed in Philadelphia, by the Rev. Mr. McKemie, the father of American Presbyterianism, and six other ordained ministers. Four of the above ministers were Irishmen, two were Scotchmen, and the seventh was a native-born American. The churches represented in the above Presbytery

were some of them Presbyterian and others Congregationalist. As late as 1710 there were but ten or twelve congregations connected with this Church on the Western Continent; but shortly after the last named period, the number began to increase by emigrations from Scotland and Ireland; so that in 1716 they were able to form the Synod of Philadelphia, having within its bounds four Presbyteries subject to its jurisdiction. From the latter date to the year 1741, the number of ministers, members, and churches became much increased, notwithstanding there had in the meantime existed a difference of views, both as it relates to doctrine and discipline,—the Scottish emigrants having brought over with them all their national characteristics of tenacity and rigidity, which inclined them to seek for the establishment of the more strict forms of the Kirk of Scotland; while the Irish and New-England emigrants were disposed to be more liberal in doctrine and, as the Scotch supposed, more lax in discipline. These differences resulted in schism, and finally led to the formation of a new Synod, (New-York,) in 1745. After being separated for fifteen years, the two Synods were reunited under the name of the Synod of New-York and Philadelphia. For a period of ten years after the reunion there was annually held a Convention of delegates from all the Presbyterian, Congregational, and Consociated churches in North America. These Annual Conventions were discontinued during the war of the Revolution, and were never after resumed. In 1788 the General Assembly of the Presbyterian Church in the United States was duly organized, and two years afterwards the Assembly invited the ministers of the Congregational churches to renew the Annual Convention in connection with the ministers of the Presbyterian Church. This invitation does not appear to

have been accepted, although it afterwards led, in 1801, to the adoption of a Plan of Union between the two bodies; by which it was provided, that if any church in the new settlements, being Congregational, should choose for a pastor a Presbyterian minister, the church nevertheless might conduct their business on Congregational principles; and if any difficulty arose between the pastor and church, at the option of the parties the matter might be referred to either a Presbytery or council of Congregational ministers. It was also provided, that if a Presbyterin church should settle a Congregational minister, the church might conduct its affairs on Presbyterian principles, with a similar proviso as in the former case if difficulties should arise between pastor and people. It was further provided that where a congregation consisted partly of Presbyterians and partly of Congregationalists, they might unite in one church, and appoint a standing committee for the trial of members, with the privilege of appeal either to the body of the church or to the Presbytery. This Plan of Union existed for more than thirty years, and was followed by the best of consequences to the Presbyterian Church, as nearly all the churches organized on the above basis at length became Presbyterian; while, by uniting the strength of two distinct denominations, a much larger membership was secured to both Churches, and especially to the Presbyterian Church. Yet this very increase of members subsequently became an occasion (in part at least) of the division of the body into two nearly equal parts. From the adoption of the Plan of Union down to the year 1838, the Presbyterian Church continued to enlarge its borders and increase its facilities for usefulness, while its peace was occasionally disturbed by questions relating to doctrine, morals, and church government. In 1810 a secession of

several ministers took place in Kentucky, who united in forming the Cumberland Presbytery, which became the basis of the Cumberland Presbyterian Church. The reasons for this secession the reader may find by referring to Article XV. in this work. Among the questions on morals, which have agitated the Church at different times, is the one respecting American slavery. The Presbyterian Church, in the earlier period of its history in this country, bore decided testimony against slaveholding, and expressed their views in answer to a question in the Larger Catechism. Since 1816, so strong has been the influence of the slaveholding portion of the Church, that in all future editions of the Catechism the clause condemnatory of slaveholding and slavedealing has been omitted by order of the General Assembly. Another moral question which has kept the Presbyterian Church in an unsettled state, is the one relating to the lawfulness of the act of a widower marrying his deceased wife's sister, and *vice versâ*. This question has been decided at different times in different ways,—sometimes in favor of, and at other times in opposition to the relation. It may still be considered as an unsettled question. The chief subjects of contention have been those relating to doctrine, order, and discipline.

Ever since the organization of the first Presbyterian Church in America, two distinct elements had infused themselves into its constitution. These elements had their origin in the materials of which the Church was composed. On the one hand we find the strictly orthodox and tenacious Scotch Presbyterian, retaining all his national peculiarities of rigidity and adhesiveness, with his characteristic opposition to all novelties or innovations, either in regard to doctrine, worship, or discipline, and his well established reputation for exclusiveness. On the other hand we find

the equally strict, yet more liberal English and New-England Presbyterian, partaking largely of the puritanic character, and less inclined to be confined to old habits and views, whether correct or otherwise; and who, while he admired the "old paths," had little or no objection to walk in what some might denominate a new one, provided it was equally as good, and equally as safe. These two elements had always been distinguishable from each other, whether found in the same Church, Presbytery, Synod, or Assembly, by their advocacy of, or resistance to certain measures relating to the doctrines and discipline of the Church. For a period of ten years or more prior to the disruption of the Church, these elements frequently came into unseemly collision with each other, and as frequently threatened the explosion of the different bodies affected by them. In 1830 the Rev. Albert Barnes, the living embodiment of the more liberal or puritan element, received and accepted a call to the pastorate of the First Presbyterian church in the city of Philadelphia. Mr. Barnes had long been known as an earnest promoter of revivals of religion, and as the advocate of certain doctrines which the Scotch, or strict constructionist party, did not consider orthodox, or in accordance with the doctrines taught in the Confession of Faith. While the Presbytery of Philadelphia had the call of Mr. Barnes by the First church under consideration, prior to its being sanctioned, objections were raised by a portion of the Presbytery to some of Mr. Barnes's peculiar sentiments, and a show of opposition made to his settlement as the pastor of the church. The majority, however, admitted him as a member of the Presbytery, while the minority protested and appealed to the Synod. The latter body referred the matter back again to the Presbytery for reconsideration.

The Presbytery at its next session condemned some of Mr. Barnes's sentiments, and the whole matter was laid before the General Assembly of the year 1832, which body, for the purpose of accommodating Mr. Barnes and his friends, constituted a new Presbytery, under the name of the Second Presbytery of Philadelphia. The Synod of Philadelphia protested against this act of the General Assembly, and refused to enroll the names of the ministers of the Second Presbytery as members of the Synod. The succeeding General Assembly of 1833 reversed these doings of the Synod; and after several abortive attempts at a settlement of difficulties, a formal complaint was preferred against Mr. Barnes for heresy. Said complaint obtained a hearing before the Second Presbytery, of which Mr. Barnes was a member. He was of course acquitted; but an appeal was taken by the complainants from the decision of the Presbytery to the Synod, and in 1835 the latter body reversed the decision of the Presbytery in acquitting Mr. Barnes, suspended the latter from the ministry, and dissolved the Presbytery which had acquitted him. From these decisions of the Synod an appeal was taken to the General Assembly of 1836. This body restored Mr. Barnes to his former standing, and re-formed the Second Presbytery, which had been dissolved by the Synod. The above state of things could not long continue without producing a disruption. What with complaints, decisions, protests, appeals, reversals, suspensions, restorations, &c. &c., a crisis was evidently at hand, and the notes of preparation for the Assembly of 1837, which were heard in every part of the Church, gave fearful evidence of an approaching conflict. Immediately before the session of the General Assembly of 1837, the opposers of Mr. Barnes and his doctrines held a Convention in Philadelphia, wherein they prepared

a statement of their grievances, and drew up a memorial, with a method of reform. In the memorial they protested against sixteen errors of doctrine, ten departures from Presbyterian order, and five declensions in discipline; and as a means of reform they proposed the severance from the Presbyterian Church of all local churches, Presbyteries, and Synods which were not organized on strictly Presbyterian principles, and the separation also from the Presbyterian Church of such Presbyteries and Synods as were known to be composed chiefly of unsound or disorderly members. On the meeting of the Assembly, it was found that the Old School party, as the opposers of Mr. Barnes were called, had a small majority in the body, and finding themselves possessed of sufficient numeral strength, they proceeded, among other things, to abrogate the Plan of Union which had been formed between the Presbyterian and Congregational Churches, and to declare that the Synods of Utica, Geneva, Genesee, and Western Reserve, containing about five hundred ministers and about sixty thousand members, where the supposed heretical opinions prevailed most, were not constituent parts of the Presbyterian Church. After the close of the session, and during the year prior to the next session of 1838, the time was busily occupied in preparing for a renewal of hostilities. At length the General Assembly of 1838 met. The commissioners from the different bodies appeared, and among the rest the commissioners of the four exscinded Synods. The Moderator of the Assembly refused to recognize a motion that these members be received; whereupon the rejected commissioners, with those who advocated their claims to a seat in the Assembly, united in disclaiming the authority of said Moderator to refuse to recognize the above motion, and subsequently elected a new Moderator

and Clerk, and organized themselves into what they claimed to be the Constitutional Assembly of the Presbyterian Church. While the latter body was transacting their business in the First church, (Mr. Barnes's,) the old body remained in their seats and transacted their business also as the General Assembly of the Church. Among the important acts of the Assembly at each session is the election of Trustees to represent said Assembly as a corporate body. The two Assemblies accordingly elected two sets of Trustees to fill vacancies, who subsequently claimed seats in the Board; but a majority of the sitting members of the Board decided in favor of those elected by the Old School Assembly. As there was considerable church property held by the Trustees for the Assembly, it became a matter of importance to know to which Assembly the property belonged. The discarded Trustees accordingly commenced a civil suit in the courts of Pennsylvania, and their claim to the property or trusteeship was allowed by the decision of the Judge. The case, however, was appealed, and the Superior Court granted a new trial. But as the Chief Justice had advanced legal opinions adverse to the claims of the New School party, the suit was very properly discontinued. Since the above period both Assemblies have met statedly, and transacted their business, each as the representatives of the Presbyterian Church in the United States. All that need be added is, that since the above separation greater amity and peace have prevailed, not only among the ministers and members of each branch, but between the ministers and members of both branches in their intercourse with each other.

DOCTRINES.

In doctrine, the Presbyterian Church in the United States, like its sister Presbyterian Churches in Europe, is

strictly Calvinistic. She adopts, as her subordinate standards of faith, morals, and discipline, the Presbyterian Confession of Faith, with the Larger and Shorter Catechisms. A brief summary of her faith is all that can be given in this work. Like all other evangelical Churches, the Presbyterians believe in the Being and Perfections of God; in the doctrine of a Trinity of Persons in the Godhead; in the divine mission and atonement of Jesus Christ; in the necessity of regeneration, and in the eternity of future rewards and punishments. On all these fundamental points they maintain a harmony of views with other gospel Churches, while on some other points there is a wide difference of sentiment between the Presbyterian Church and those Churches denominated Arminian. We will mention the chief points of difference.

1. The Presbyterians believe that God from all eternity ordained whatsoever comes to pass.

2. That some men, and angels, are predestinated to everlasting life, and others foreordained to everlasting death.

3. That the number of the elect and reprobate is so certain and definite, that it can neither be increased nor diminished.

4. That those predestinated to eternal life, are thus chosen in Christ without any foresight of faith and good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving God thereto.

5. That none others are redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

6. That the rest of mankind God was pleased to pass by, and to ordain them to dishonor and wrath for their sin.

7. That to all for whom Christ died, he will effectually communicate redemption.

8. That elect infants, dying in infancy, are saved.

9. That those who are redeemed and sanctified can neither totally nor finally fall away, but shall certainly persevere unto the end, and be eternally saved.

10. They believe that the decrees of God do not conflict with the doctrines of man's free moral agency, and his personal responsibility.

Those who wish to gain more information in regard to the denominational views of this body of Christians can refer to their Confession of Faith and Larger Catechism, as also to Calvin's Institutes and Buck's Theological Dictionary.

FORM OF WORSHIP.

The Presbyterian Church has no liturgy, or prescribed form of worship for any occasion, the precise form being left to the sound judgment of her ministers and members. Her usual forms of worship are simple and unostentatious, consisting merely of extemporary prayer, singing, reading the Scriptures, and preaching the Word. In some congregations the members stand in singing, and sit during prayer, but in most churches the order is reversed, by sitting during the exercise of singing, and standing during prayer. The minister invariably stands, while offering public prayer from the pulpit. It is the general practice in most of the churches, to celebrate the Lord's Supper monthly, the communicants occupying, while receiving the sacrament, the body pews of the church. In addition to the public services for preaching and hearing the Word, there are conference meetings once or twice a week, for social prayer and religious conversation. It is not the general custom for females to take an active part in these social meetings.

CHURCH GOVERNMENT.

The government of this Church is, as its name imports, presbyterian. The term presbyterian is derived from the Greek word *presbuteros*, which signifies an "elder." All the ordained ministers of this Church are Elders, or presbyters, and it is claimed by them in opposition to the advocates of an episcopacy, that Jesus Christ instituted but one order in the ministry, and that all ordained ministers, as such, are equal in dignity and ministerial power. They claim that the term *bishop* signifies simply the office of an elder, in overseeing the flock of Christ, and they hesitate not to apply this title to every pastor of a local church. Besides the pastor, or teaching elder, they have what are called "Ruling Elders," who, although not ordained to preach, are set apart in a solemn manner as rulers of the flock and as assistants of the minister in maintaining an oversight thereof. These, with the pastor, compose the *Session*, which is the lowest tribunal in the Church. The Session has power to receive, try, acquit, censure, suspend, or excommunicate members, and an appeal lies from this primary court to the *Presbytery*, which is the next highest body possessing jurisdiction. The Presbytery is composed of all the ministers in a certain district or territory, of whom there must be at least three, and a ruling elder from each congregation or church. This body has appellate jurisdiction over all the churches within its bounds. It examines and licenses candidates for the ministry. It ordains, installs, removes, and suspends or excludes ministers. It examines all the records of each Church Session, and approves or disapproves of the same. It visits churches for the removal of evils, and appoints delegates or commissioners to the General Assembly. The body next above the Presbytery is the *Synod*, and is com-

posed of all the pastors within a certain district, and a ruling elder from each pastorate, or parish. It must embrace at least three Presbyteries within its bounds. It sustains a similar relation to the Presbyteries, that the latter do to the Church Session. It has power to examine the records of each Presbytery, to form new Presbyteries, to receive appeals from the judgment of Presbyteries, and to see that the latter bodies do not violate the Constitution of the Church. The next highest and supreme body is the *General Assembly*. This body is composed of one minister and one ruling elder from each Presbytery consisting of not more than twenty-four ministers, and two such ministers and ruling elders from each one composed of more than twenty-four ministers, and so on in proportion for every additional twenty-four ministers. The General Assembly takes cognizance of all appeals, references, and complaints, properly brought before it by individuals, or the inferior bodies. It decides finally on all matters of doctrine and discipline; holds correspondence with other Churches, or ecclesiastical bodies; and, in a word, directs all matters of a general and denominational character. It meets annually, elects its own Moderator and Clerks; also its Trustees; appoints the time and place of the meeting of the next General Assembly; and on its final adjournment is dissolved. While the power of the General Assembly is supreme, it is not absolute, but limited by constitutional restrictions, and among these is one of an important character. Before any change can be made in the Constitution of the Church, by the General Assembly, it is necessary to obtain the sanction of a majority of the Presbyteries, in order for said change to take effect.

In addition to the minister and ruling elders in each church, there are usually a number of deacons appointed

whose duty it is to take charge of the temporalities of the church, and especially to relieve the wants of the destitute.

BENEVOLENT AND LITERARY INSTITUTIONS.

The Presbyterian Church in the United States has, from the period of its organization, been the steady patron of sound learning, and the unwearied promoter of the educational interests of the nation. There are no less than eighteen Colleges in the Union chiefly under their patronage, with some six Theological Seminaries, and a large number of prosperous and flourishing academies.

They have a Board of Education, by which no less than fifteen hundred young men have been assisted in acquiring knowledge sufficient to qualify them for the work of the ministry. Nearly one half of the home missionaries, and a much greater proportion of the foreign missionaries, with hundreds of the settled ministers of the Presbyterian Church in the United States, have been introduced to the field of ministerial labor by the Board of Education, which, in addition to the work of preparing young men for the ministry, has issued from the press over one hundred and fifty different works on theology and other kindred subjects.

The great and crowning glory of the Presbyterian Church is its missions, foreign and domestic. No less than three hundred home missionaries are continually employed by this branch of the Church, to preach the gospel in sparse and destitute settlements, and to feeble churches, which are unable to give a minister an adequate support, while many of the ministers of this Church are supported as missionaries among the heathen nations of the earth, and the success of the latter may be in some degree inferred from the fact that in India alone, are found a Synod and three Presbyteries connected with this Church.

PERIODICALS AND STATISTICS.

Among the periodicals, edited by Presbyterian writers, and supported almost exclusively by members of this Church, may be named the Biblical Repertory and Theological Review, issued quarterly, with fourteen weekly papers, published in different cities of the United States.

The number of ministers, &c., in this Church, according to the latest reports which we have seen, is as follows:—

Ministers, 1,860; churches, 2,512; communicants, 192,000.

ARTICLE X.

PRESBYTERIAN CHURCH (NEW SCHOOL).

HISTORY.

As the history of this branch of the Church, up to the year 1838, is incorporated with that of the one treated of in the preceding Article, it will be unnecessary in the present Article to go over the same ground, and we will simply refer the reader to the Article alluded to for the early history of the denomination now under consideration. It will be necessary, however, to review to some extent the ground already passed over, in order that the true position of both branches of the Presbyterian Church may be more clearly seen.

It has been stated in the former Article, that two distinct elements were found in the Presbyterian Church in its united capacity,—the Scotch Presbyterian and the English and New-England Puritan elements. The development of

these two elements was sometimes dignified with the titles, "Old Side" and "New Side," "Revivalists" and "Anti-revivalists," the latter term being applied to the "Old Side" party. Frequently also the terms "Scotch party" and "Puritan party" were employed as significant of one or the other of these elements. These different names were not entirely without meaning, nor were they always bestowed without reason; for while, on the one hand, we perceive a tenacious and rigid adherence to old doctrines, measures, and forms, and a practical exemplification of the motto, "Let well enough alone," on the other hand we perceive the characteristic enterprise and vigor of the New-England Puritan races, and that zealous determination, to do with their might whatsoever their hands found to do. Thus also, while the "Old Side" adhered most strenuously to the most strict construction of the doctrines of Calvin, as incorporated in the Confession of Faith, the "New Side" were willing to admit of a more liberal interpretation of said doctrines. Hence, while the Scotch party claimed that Christ died for the elect only, the Puritan party claimed that he made provision in his death for all men. While the Old Side maintained that sinners while unconverted are entirely unable to comply with the requirements of God—to repent, believe, and obey the gospel, the New Side taught that God has endued every man with a natural ability to do right. The Old School party could not remain indifferent to these supposed innovations upon the fundamental doctrines of the Church; and although they suffered the inculcation of these sentiments for years, with alarm mingled with a large share of Christian patience, yet their patience became well nigh exhausted as they perceived these new doctrines, and newer measures, as they

were called, spreading themselves over the length and breadth of the land.

The most active leaders of the New School party for a few years prior to the separation were the Rev. Albert Barnes, pastor of the First Presbyterian church in Philadelphia, Rev. George Duffield, of Carlisle, Pa., and Rev. Dr. Beecher, of Cincinnati, Ohio. Charges of heresy were preferred against these highly-gifted and popular ministers, and although they were finally acquitted of the crime of being heretics, yet their persecution as such created much dissatisfaction on the part of the New School adherents, and served to increase the spirit of strife and contention between the two great parties at variance. We have before stated in the preceding Article that, previously to the session of the General Assembly of 1837, a Convention of the Old School party was held in Philadelphia, which prepared a Memorial to the Assembly, in which the New School party were charged with Sixteen Doctrinal Errors, Ten Departures from Presbyterian Order, and Five Declensions in Christian Discipline. As this Memorial contains most of the points in dispute between the parties, as also the substance of the charges preferred against the three ministers above named, it may be proper to spread the most important parts of it before the reader, and especially those which relate to doctrine :—

"We hereby set forth in order some of the doctrinal errors against which we bear testimony :

"1st. God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man ; or, for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

"2d. Election to eternal life is founded on a foresight of faith and obedience.

"3d. We have no more to do with the first sin of Adam, than with the sins of any other parent.

"4th. Infants come into the world as free from moral defilement as was Adam when he was created.

"5th. Infants sustain the same relation to the moral government of God in this world as brute animals; and their sufferings and death are to be accounted for on the same principle as those of brutes, and not by any means to be considered as penal.

"6th. There is no other original sin than the fact, that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency: original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering. There is no evidence in Scripture that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

"7th. The doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the Word of God, and is both unjust and absurd.

"8th. The sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

"9th. The impenitent sinner, by nature, and independent of the renewing influence or almighty energy of the Holy Spirit, is in full possession of all the ability necessary to a full compliance with all the commands of God.

"10th. Christ never intercedes for any but those who are actually united to him by faith; or, Christ does not intercede for the elect until after their regeneration.

"11th. Saving faith is a mere belief of the Word of God, and not a grace of the Holy Spirit.

"12th. Regeneration is the act of the sinner himself, and it consists in a change of his governing purpose, which he himself must produce, and which is the result not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or regeneration is not an instantaneous act, but a progressive work.

"13th. God has done all he can do for the salvation of all men, and man himself must do the rest.

"14th. God cannot exert such influence on the minds of men as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

"15th. The righteousness of Christ is not the sole ground of the sinner's acceptance with God; and in no sense does the righteousness of Christ become ours.

"16th. The reason why some differ from others in regard to their reception of the gospel, is, that they make themselves to differ."

Although these doctrinal errors, so called, were ascribed to the New School divines, the reader will not take it for granted that the latter avowed their belief in the same, according to the verbiage of the Memorial. It should be borne in mind that, like the counts of an indictment, the whole of the ground is sought to be covered in such a manner as that, if the prosecutor fails in sustaining one count, he may rely on sustaining another; but at the same time it is certain that there existed good reasons for some of the allegations set forth in the Memorial, else they had not been made, and especially would not so grave and enlightened a body as the General Assembly of 1837 have enter-

tained and virtually sustained the charges against their brethren. Indeed Mr. Barnes's published sermon on the "Way of Salvation" seems to inculcate some of the sentiments protested against in the Memorial. But it is no part of our business to discuss the truth or falsity of these sentiments, our object being simply to give a fair and impartial view of the differences said to exist between brethren of the same name, and each claiming the same standards as the rule of faith and practice.

The Memorial above alluded to complains also of certain departures from the prescribed rules of the Church, in relation to the ordination of ministers, and on other points. One of these points is in relation to the needless ordination of evangelists having no pastoral relations. Another in relation to ordaining men for the ministry without the proper qualifications, and who deny fundamental principles of truth. Another in relation to disorderly meetings of members and ministers, by which contention and discord were excited among the churches.

The memorialists also prayed for the severance of all churches, Presbyteries, and Synods which were not strictly organized on presbyterian principles; also the separation from the Church of all such Presbyteries and Synods as were known to consist chiefly of unsound or disorderly members.

The request of the memorialists was so far granted, that the General Assembly solemnly declared that the Synods of Utica, Geneva, Genesee, and Western Reserve, containing about five or six hundred ministers and sixty thousand communicants, were not constituent parts of the Presbyterian Church. As these four exscinded Synods were principally composed of New School divines, it is plain to be seen what effect such virtual excommunication must in

future have upon the comparative strength of parties in the General Assembly, as no representation could be had in the Assembly, of the Synods so excluded. Before the next session of the Assembly, the Presbyteries embraced within the bounds of the exscinded Synods elected as usual the proper number of delegates, who, at the meeting of the General Assembly of 1838, appeared with their commissions in their hands, and claimed seats as members of the body. A motion was made that they be recognized as members, but the Moderator refused to put the motion, on the ground of its unconstitutionality. Being thus refused admission as members, all that they could now do was either to return to their constituents, or organize a separate General Assembly. The latter course was preferred, and having withdrawn in a body they proceeded to the First Presbyterian church, and organized what they claimed to be the Constitutional General Assembly of the Presbyterian Church in the United States of America; and proceeded to the transaction of business and the election of officers in the same manner as though no separation had taken place. For a statement of the subsequent legal proceedings which were instituted for the purpose of testing the question of the ownership of Church property, the reader will please refer to the preceding Article.

The year 1838 then, whether it gave rise to the Old School or New School Presbyterian Church in America, is the year in which originated a separate organization, and which witnessed the rather unusual spectacle of two distinct bodies of Christian ministers and elders assembled in solemn gravity in separate apartments, each claiming the same name, and professing adherence to the same theological platform, and maintaining the same general principles

of Church polity, and yet separate and divided, not only in body, but in affection and love.

Since the above period, the sessions of the New School Presbyterian Church have been held triennially, instead of annually as formerly. We are happy to say that the acerbity of feeling between the two bodies seems very much to have abated, and the motto now practically adopted by each Church is, "Live and let live." The Christian world has reason to hope that, whatever differences of sentiment may exist between Churches of the same name, there will be a practical exemplification of the power of Christian love.

DOCTRINES, CHURCH GOVERNMENT, &c.

It seems scarcely necessary to add that the New School Presbyterian Church continues to adopt the Presbyterian Confession of Faith as its acknowledged standard of theology, morals, and discipline; but it should be borne in mind that this Church differs very much from the Old School branch in the interpretation of the articles of faith as found in the Confession. As we have given the points of difference to some extent as taken from the Memorial, all that seems necessary to be added is, that the New School Presbyterian Church is moderately Calvinistic in her theology, while in Church government, discipline, and usages, she remains as before the separation.

LITERARY AND BENEVOLENT INSTITUTIONS.

This Church has not as yet seen fit to erect or endow any college for the separate education of her youth, but prefers to patronize those already in operation. She has, however, four flourishing Theological Institutions for the education of her candidates for the ministry; one at Auburn,

N. Y., one at Cincinnati, Ohio, one in Tennessee, and another in connection with the Western Reserve College.

Her annual contributions to the cause of missions are disbursed under the direction of the American Board of Commissioners for Foreign Missions. She sustains several well-conducted periodicals, and contributes her full share to the literature of the day.

The number of ministers belonging to this Church is at present 1,551, and of communicants 155,000; which numbers being added to those of the Old School Church, will give the entire strength of the Presbyterian Church in the United States in round numbers at—ministers, 3,350; members, 347,000.

ARTICLE XII.

ASSOCIATE PRESBYTERIAN CHURCH.

HISTORY.

The Associate Presbyterian Church in the United States is a branch of the Associate Presbyterian Church of Scotland, and is composed principally of Scotchmen and their descendants, who, retaining their love for the worship and religion of their ancestors, have seen fit to maintain, as far as possible, the doctrines and usages of the old Scottish Kirk. This branch of the Church was organized in America as early as the year 1754, by two ministers who were sent over by the Associate Synod of Scotland, at the urgent request of many emigrants from Scotland and the North of Ireland. These ministers having been authorized

to form themselves into a Presbytery, on their arrival in America proceeded to form the Presbytery of Pennsylvania, subsequent to which they extended their labors to other Scotch settlements in New-York, Virginia, and North Carolina. This Church has numerous adherents in nearly all the States of the Union. It has suffered much from divisions and secessions, but has slowly and steadily increased in strength and influence to the present time.

DOCTRINES.

This Church is strictly Calvinistic in her doctrines. She adopts as her standard of theology the Westminster Confession of Faith, and the Larger and Shorter Catechisms. For a further view of their doctrines, see the above works.

CHURCH GOVERNMENT.

This Church, as its name implies, adopts the presbyterian form of ecclesiastical government, and regulates its internal affairs according to the practice and usage of the Presbyterian Churches in Scotland and America.

FORM OF WORSHIP.

This is similar with some exceptions to the worship of the other Presbyterian bodies. One exception is the rigid adherence of its ministers and members to the use of the old Psalms of David in Metre; a sort of prosaic poetry, or more properly a transposition of the words of the Psalms in the authorized version of the Bible, so as to form a variety of metres, while the words themselves are as much as possible retained. As a denomination they are noted for their respectability and learning, and like their brethren on the other side of the Atlantic, they are strict observers of the sanctity of the Sabbath day.

STATISTICS.

This Church has one Theological Seminary, in Canonsburg, Pa.; one General Synod, 13 Presbyteries, 214 churches, 120 ministers, and about 19,000 communicants.

ARTICLE XIII.

REFORMED PRESBYTERIAN CHURCH. (COVENANTERS.)

HISTORY.

This branch of the Presbyterian Church had its origin in the year 1560, at the time of the reformation from Popery. On the abolishment of the Papal power and religion in Scotland, Presbyterianism was by law declared to be the established order of discipline and worship, this great change being effected principally through the labors of the celebrated John Knox. The qualifying prefix *Reformed*, as connected with *Presbyterian Church*, does not refer to any reformation in regard to the latter, but to this body as a Presbyterian Church reformed from Popery, &c. The term *Covenanter*, as applied to this Church, is derived from one of the articles of her "Terms of Communion," in which is found a requisition which every candidate for church fellowship is obliged to assent to, before admission: "An acknowledgment that public, social covenanting upon proper occasions, is an ordinance of God, and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those who are represented in the taking of them, as upon those who actually covenant, until the ends of them be effected." In

accordance with the above term of communion, not only are the members of this Church required to enter into the common covenant of Christianity, to renounce the devil and all his works, but to covenant with each other, under the solemnity of an oath, that in times of emergency either in Church or State they will defend the right and oppose the wrong; and this covenant is of perpetual obligation until the end or object is secured. Hence when William, Prince of Orange, was called to the English and Scottish thrones in the year 1688, and religion was established in both kingdoms by act of Parliament, although Presbyterianism was declared to be the established religion of Scotland, yet those members of the Scottish Church, who denied the right of the civil power to control the Church, would not yield to the royal supremacy in this matter. The majority however of both ministers and people consented to the civico-ecclesiastical establishment, which left the true Covenanters in a small minority, and for a time without even a ministry. At length several ministers of the Establishment seceded from the latter body, and organized themselves into a Reformed Presbytery.

The Covenanters have had an existence in America as a distinct denomination since the year 1774, at which time a Reformed Presbytery was duly organized by a minister of the Reformed Presbytery of Scotland, and two other ministers from the Reformed Presbytery of Ireland. This organization was kept up until after the close of the Revolutionary war, when many of the members and ministers of the Reformed Presbyterian and Associate Presbyterian Churches, being desirous of uniting the several branches of the Presbyterian Church in one great body, proceeded to organize in 1782 the Associate Reformed Presbyterian Church in the United States. While many entered into

the new organization, others of both the above Churches refused to sanction the union; and although much weakened on account of the union formed, the Reformed Church continued to retain an independent existence, until reinforced by emigrations from Europe, when an organization on a more general scale was completed in 1798 by the formation of the Reformed Presbytery of the United States of North America. In the year 1808 a Synod was formed, and in the year 1825 a General or representative Synod was organized; since which time the Reformed Presbyterian Church has continued to add to her ministers and members from year to year.

DOCTRINES.

This Church is strictly Calvinistic in her theology. The Westminster Confession of Faith, and the Larger and Shorter Catechisms, are adopted as the subordinate standards of doctrine, from which she has never deviated.

CHURCH GOVERNMENT.

In her form of ecclesiastical government the Reformed Presbyterian Church is strictly presbyterian. Her internal affairs are managed by elders, or presbyters, lay and ministerial, in a manner similar to those of other Presbyterian Churches.

FORM OF WORSHIP, USAGES, &c.

The peculiarities of this Church consist, 1st, in the practice of covenanting; 2d, in the exclusive use of the Scots version of the Psalms; 3d, in exclusive communion, allowing none but members of their own organization to partake with them of the Lord's Supper; 4th, in the belief that immoral and unchristian men are not eligible to civil office, and should not be promoted to such. Some of the min-

isters and members believe that the Constitution and government of the United States, though favorable to liberty of conscience, are nevertheless infidel and unchristian, and that no true Christian can properly hold office under either. This is not, however, the sentiment of the majority of the Church.

STATISTICS.

On account of the peculiarity and exclusiveness of their views, and especially the practice of covenanting, this Church has not increased largely in the United States. They have about fifty churches, about the same number of ministers, and some five or six thousand members, found principally in the Scotch and Irish settlements of the country.

ARTICLE XIV.

ASSOCIATE REFORMED PRESBYTERIAN CHURCH.

HISTORY.

THE Associate Reformed Church in the United States was originally composed of seceding members from the Associate Presbyterian and the Reformed Presbyterian Churches in America. Hence the name *Associate Reformed*. In the year 1782, some of the ministers and members of the above Churches, believing it important that the Scottish Presbyterian Churches in America should be organized into one body, proposed to unite both the above branches together. Accordingly, at a meeting of the Associate Presbytery of Pennsylvania, a union was

consummated in part between the two bodies; but it so happened, that a respectable minority in both Churches were unprepared for the measure, and refused to enter into the arrangement, and kept up after the union of the majorities their former separate organizations; the result of which was, that instead of there being but two distinct organizations, the evil deprecated was in fact augmented by the addition of a third distinct body under the above name, which body has maintained a separate existence to the present time, and has been more successful in gaining adherents than either of the branches from which it sprung.

DOCTRINES.

This Church, like its sister Presbyterian Churches, is Calvinistic. The same standards of theology adopted by them, form the groundwork or platform of her doctrinal views. The Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the acknowledged standards of the Church.

CHURCH GOVERNMENT.

The government of this Church is presbyterian, including the Session, Presbytery, and Synod, as in other Presbyterian Churches.

FORM OF WORSHIP AND USAGES.

The main points of difference between this branch of the Church and the sister Scottish Churches in America appear to be, that the latter are more exclusive in their fellowship, and more sectarian in their views, being what may be called *close communionists*, and adhering rigidly to all the forms and practices of the Kirk of Scotland, in their manner of worship and the use of the Psalms of David in Metre, as set forth by the General Assembly of the Kirk;

while the Associate Reformed Presbyterians are more liberal in their views, and less rigid in their adherence to the old Scottish practices. Hence the worship of the latter body is more like that of the American Presbyterians, allowing as they do the use of Watts's and other versions of psalms and hymns. As this denomination has no general conventional representative body, such as a General Synod or Assembly, having the power of legislating for the entire Church, there exists, as might be expected, a variety of views in relation to minor prudential matters, and a slight difference of administration in different places, as also in their mode of worship.

STATISTICS.

This Church has three Synods: the Synod of New-York, the Synod of the West, and the Synod of the South. The New-York Synod has four Presbyteries, located in the Middle and Eastern States. The Synod of the West has two sub-Synods and fourteen Presbyteries. The Southern Synod has four Presbyteries. Under the supervision of these Synods are four Theological and Literary Institutions. The number of ministers belonging at the present time to this Church, is, according to the latest reports, 219; churches, 332; members, 26,340.

ARTICLE XV.

CUMBERLAND PRESBYTERIAN CHURCH.

HISTORY.

THIS Church owes its origin as a distinct body to an extensive revival of religion which occurred in the State of Kentucky about the year 1797, which revival was

brought about through the instrumentality of Presbyterian ministers. So great was the excitement among the people, that many persons came twenty, thirty, and even a hundred miles for purposes of religious instruction and edification; and as there were no churches large enough to accommodate the people who assembled from time to time, resort was had to the woods, where the multitudes encamped with their wagons and provision, and spent days and nights in the worship of God. This was the origin of camp meetings. While many of the ministers and members of the Presbyterian Church cheerfully gave all their time and talents to the promotion of the work of revival, others of the same Church saw fit not only to stand aloof from, but even to oppose, what they no doubt considered to be fanaticism and mere excitement. Notwithstanding their opposition, however, the work continued to spread through the greater part of Kentucky and Tennessee; and as the increase of converts created a demand for more ministers than could possibly be furnished, an attempt was made to call suitable persons to supply the deficiency. Difficulties however existed in regard to finding men of such educational attainments as the Constitution of the Presbyterian Church required all its candidates for the ministry to possess. The demand could only be met by selecting persons who in every other respect were fully qualified for the sacred office—persons who, although they had not the advantage of a collegiate education, were nevertheless well versed in the Holy Scriptures, had a good English education, and above all, were men of fervent piety, and gave good evidence of being called by God to the work of the ministry. In accordance with these views, three persons, answering the above description, were requested by the revival ministers to present themselves

for ordination before the Transylvania Presbytery. They did so, but their application was opposed by the non-revival members of the Presbytery, and their ordination refused. In the year 1803, however, these candidates received ordination at the hands of the Cumberland Presbytery, a majority of which body voted for the same, while a minority opposed it, and sent in a remonstrance to the Kentucky Synod against the action of the majority. At the next meeting of the Synod the above ordinations were pronounced irregular, and the persons ordained were required to undergo the usual examination. To this requirement the revival ministers were opposed, asserting that the Cumberland Presbytery had original jurisdiction over its own members, with the right to examine and judge of the fitness of its own candidates, and to ordain them if it saw fit to do so. The persons ordained also refused to obey the mandate of the Synod, whereupon the latter body passed a resolution prohibiting said persons performing any of the functions of the sacred ministry. To this prohibition but little respect was paid by the persons concerned, who continued to preach, and administer the ordinances as heretofore. An appeal however was taken from the decision of the Synod to the General Assembly, which body confirmed the decision of the Synod. At length, after many ineffectual attempts to obtain a redress of grievances, on the 4th of February, 1810, the above persons, with others, formed themselves into an independent body, with the name of the Cumberland Presbytery. By the year 1813, the Cumberland Presbyterians had so much increased as to warrant the formation of a Synod, at which time a Confession of Faith, Catechism, and form of Church government were adopted; and since the period last referred to, the Cumberland Presbyterians have been in a highly prosperous and flourishing condition.

DOCTRINES.

The Confession of Faith adopted by the Cumberland Presbyterians, is merely a modification of the Westminster Confession of Faith, excluding however the more Calvinistic features of the latter. Thus, while they teach the doctrine of general redemption, they deny the possibility of total and final apostasy, and also the possibility of attaining to a state of sanctification until the hour of death.

CHURCH GOVERNMENT.

This Church retains the Presbyterian form of Church government, excepting that part of it which relates to the ordination of ministers, &c. It is required of each candidate for ordination, that he assent to the doctrines of the Confession of Faith of the Presbyterian Church, excepting that of predestination as taught in the same, to which they are not required to subscribe. It is also required that candidates for ordination should be examined on grammar, geography, astronomy, natural and moral philosophy, church history, and theology.

MANNER OF WORSHIP AND USAGES.

These are similar to those of the Presbyterian Church.

STATISTICS.

The Cumberland Presbyterians have three Colleges under their supervision and patronage: Cumberland College, in Kentucky, Beverley College, in Ohio, and a College in Tennessee. They have two religious periodicals published weekly,—the "Banner of Peace," at Lebanon, Tenn., and the "Union Evangelist," at Pittsburg, Pa.

They have a General Assembly, 15 Synods, 480 churches, 350 ministers, and about 50,000 members.

ARTICLE XVI.

REFORMED PROTESTANT DUTCH CHURCH.

HISTORY.

The Reformed Dutch Church is the first presbyterian Church that was organized on the American continent. It claims to be a branch of the Dutch Reformed or national Church of Holland, having been at first composed of emigrants from the latter country, who settled in what was then called the Province of New-Amsterdam, now New-York. The precise date of the first organization of this Church in New-Amsterdam is not certainly known, but is supposed to be as far back as the year 1619, at which time, and until the year 1664, New-Amsterdam was a Dutch province; but in the latter year was invaded by an army from England, added to the British dominions, and placed under the direction of the Duke of York and Albany. The first minister of this Church in America was the Rev. Everardus Bogardus; but at what time he immigrated, how long he remained, when he returned to Holland, and when, where, or how he died, are facts involved in obscurity.

After the subjugation of the province by the British arms, the Dutch Protestants were allowed the free exercise of their worship; and as previously to this event, the greater part of the population, including the military and civil officers, were members of the Reformed Dutch Church, so after the conquest she continued for many years to be the most influential and popular Church in the colony; so

much so indeed, that clergymen of the English Establishment thought it not beneath their dignity to worship at her altars, and associate on the most intimate terms with her ministers. In the year 1693, however, under the administration of Governor Fletcher, a zealous Episcopalian, a law passed the provincial House of Assembly, declaring the Church of England to be the established Church in the greater part of the colony, and requiring members of all other Churches, as dissenters, to support by payment of taxes the Episcopal clergy. This state of things continued until the declaration of independence by the colonies in the year 1776. Meanwhile the Reformed Dutch Church lost many of her members and ministers, who being allured by the glitter and show of an establishment, left her pale, and identified themselves with the former. It is natural to infer from this fact, that however much the Dutch Church might suffer in her external glory and strength from these defections, yet she lost thereby none of that true glory essential to the vital well-being of a Christian Church. For many years prior to the war of the Revolution, she suffered much in her strength and efficiency by the violent agitation of the question relating to her continued ecclesiastical dependence upon the mother Church in Holland, for the ordination of her ministers, &c.,—one party asserting the propriety of such dependence, and an opposite party loudly demanding a deliverance from what they considered grievous bondage. So violent indeed was the excitement, that entire neighborhoods, hitherto peaceful, became the theatres of strife. Churches were torn into fragments, even families became divided, meeting-houses were locked up, the Sabbath was shamefully desecrated by religious riots, and ministers, while preaching God's Word, were assailed, insulted, and otherwise abused. This deplorable state of

things could not but operate to the disadvantage of the Church. Many of the peace-loving members left her communion, and sought refuge in other Churches, where strife and animosity did not prevail. In addition to the difficulties above referred to, others arose from the fact that the English language being now the language of the colony, and the Dutch youth having paid but little attention to their vernacular tongue, a necessity arose for the use of the English language in the celebration of divine worship. While the younger members of the Church insisted on such use, the older ones as strenuously opposed any departure from the use of their favorite Dutch. This was emphatically a war between the young and old. At length the older ones yielded to the claims of the youth, while in the struggle for victory, many left the Church and went to other communions. Still another source of contention arose in the year 1770, by the establishment of a college for the education of Dutch youth. The founding of Queen's College was violently opposed by those who desired still to remain dependent on Holland for learning, theology, and the ministry; while by the other party its utility and importance were considered so great, that regardless of the feelings of the opposers, they succeeded in its establishment.

From these and a variety of other causes the Reformed Dutch Church in America was shaken to its very foundations, and became well nigh extinct. At length, in the year 1771, through the influence of the Rev. Dr. Livingston, a Convention met in New-York, at which time and place all their difficulties were happily adjusted, and from that time forward, prosperity became an attendant of this branch of the Church of God; so that at the present time

she has a respectable standing among the Churches of the land.

DOCTRINES.

In doctrine, the Reformed Dutch Church is Calvinistic. She receives as her subordinate standards of divinity, the Confession of Faith and the Canons of the Council of Dort, together with the Heidelberg Catechism. From these standards it will be seen that she believes in predestination, particular redemption, and in the doctrine of necessary final perseverance, or the impossibility of finally and totally apostatizing from God.

MANNER OF WORSHIP.

The mode of worship in this Church differs in some respects from that of other presbyterian Churches. On entering the church or place of worship, it is customary for the members to kneel in silent prayer.* At the opening of the service, the minister reads the Ten Commandments, and after singing by the congregation, pronounces a solemn benediction upon them ; after which he proceeds with the service, as is usual in other Churches. Forms of prayer are only used in the celebration of the Lord's Supper, and in baptism. Each minister is required to lecture on a portion of the Heidelberg Catechism on the afternoon of each Sabbath.

CHURCH GOVERNMENT.

In regard to church government, this branch of the Church is strictly presbyterian. The lowest court, or church session, is called a Consistory, being composed of the minister and elders of each church. The next highest body is the Classis, corresponding with the Presbytery of other Presbyterian Churches. The next body is the Particular Synod, and the last and highest, the General Synod.

* This practice is generally getting into disuse.

The ruling elders and deacons of the Church are chosen for a term of two years only. Appeals lie from the Consistory to the Classis, from the Classis to the Particular Synod, and from the latter to the General Synod.

STATISTICS.

This Church has under her patronage one College, called Rutgers College, one Theological Seminary, and several Academies. She has a Foreign and Domestic Missionary Society, a Sabbath-school Union, and an Education Society. The number of churches is 292 ; ministers, 293 ; and of members, about 33,500.

ARTICLE XVII.

GERMAN REFORMED CHURCH.

HISTORY.

This branch of the Christian Church in the United States, is, as its name imports, composed principally of Germans and their descendants. The founder of the parent branch in Germany was Zwingli or Zuinglius of Switzerland, the contemporary of Martin Luther, and like him a zealous promoter of the principles and doctrines of the Reformation. Indeed, Zuinglius was in some respects more of a reformer than Luther, for while the latter held to the real presence of Christ in the sacrament of the Eucharist, the former maintained the true Protestant, and only rational view of that subject, namely, that Christ is not really, but symbolically present in the elements of bread

and wine. This difference of views between these two great and worthy men, prevented that union of heart and soul which would have existed under other circumstances; and the war of words which was carried on between them, and their adherents on either side, might have been more profitably directed against some common foe to God and man, and been productive of happier results to the cause of reformation.

At the time of the Reformation twe classes of Protestants existed: those who believed in the corporeal or bodily presence of Christ in the Lord's Supper, who believed also in the propriety of using pictures and images in places of worship, and who were in favor of retaining a portion of the rites and ceremonies of the Roman Church. These were called Lutherans, because Luther strenuously clung to these doctrines and usages. Those who imbibed opposite views on all these controverted points were denominated German Reformed, Dutch Reformed, French Reformed, &c., according to the particular nation or locality where they had an existence.

The German Reformed Church was introduced into America by German immigrants in the year 1740. The first organization was made in Pennsylvania, and soon after a number of settlements and churches were formed in different parts of the country, from New-York on the north, as far south as the Carolinas; and since the period of its first introduction to the western continent, it has been very gradually augmenting its numbers, and increasing its strength. Its growth would undoubtedly have been much more rapid, had not all its energies been exclusively, or at least principally directed to secure the spiritual welfare of the Germans who seek a home in America.

DOCTRINES.

The doctrines of the German Reformed Church, so far as relates to the questions which divide the Calvinistic from the Arminian Churches, are said not to be fully settled. Hence, although the Heidelberg Catechism—their standard of theology—teaches the doctrine of predestination, yet many of the ministers and most of the laity are supposed to repudiate and abhor any system of divinity which teaches the doctrine of unconditional election and reprobation. On other points, however, they are agreed, and coincide in opinion with all orthodox Churches. Very little stress is laid by this Church on any system of theology not expressly revealed in the Bible. The Bible they claim to be the only rule of faith, morals and discipline, and no subscription to the doctrines of the Heidelberg Catechism is required of its members, nor even of its candidates for the ministry,—a verbal assent to the generally received doctrines of the Church being deemed satisfactory evidence of their soundness in matters of faith. In regard to baptism, they believe in common with pædobaptist churches, admitting infants as subjects, and sprinkling as valid.

CHURCH GOVERNMENT.

This Church is presbyterian in its ecclesiastical government. Each congregation, like those of the Dutch Reformed Church, is governed by the Elders and Deacons, who form a Vestry, or Consistory, the pastor in most cases being the chairman of the same. Trustees of incorporated churches are also considered members of the vestry, and usually vote on all questions that come before that body. The next highest body is the Classis or Presbytery, which meets once a year. It is composed of a minister and elder from each church within its bounds, and to

this body appeals are presented by individuals or churches. The next highest body is the Synod, composed of ministers and lay delegates from each Classis, the ratio of representation being two delegates for any number of ministers in a Classis less than six, and four for any number over six and not more than twelve, &c. There is no higher body than the Synod, except when the latter bodies agree to call a General Assembly or Convention for particular purposes.

STATISTICS.

There are two German Reformed Synods in the United States, the Eastern and Western, both independent of, but corresponding with each other, at every annual meeting. Under the patronage of this Church there is a College, Theological Seminary, and Grammar School, all located in Mercersburg, Pa. The college is called Marshall College, in honor of the late Chief Justice Marshall, of the United States. It is said to be in a flourishing condition. The German Reformed Church flourishes as to numbers only where the German population is sufficiently numerous, and these are now found in nearly all the large cities and towns of the Union. The number of churches connected with the Synods is 261; the number of ministers is 275; and the number of members about 70,000.

ARTICLE XVIII.

EVANGELICAL LUTHERAN CHURCH.

HISTORY.

The Lutheran Church in the United States derived its origin from the Lutheran Church of Germany, and the latter received its appellation from the fact, that Martin Lu-

ther, the great Reformer, was the founder of it. Our space will not allow us to give a biographical sketch of this truly great man, or of the history of the reformation from Popery which was achieved chiefly through his instrumentality. The reader is referred for information on the above topics to D'Aubigné's History of the Reformation. Suffice it here to say, that the term Lutheran appears first to have been applied to the Reformers by the noted Doctor Eckius, during the progress of the disputation between himself and the chief of the Reformers, which took place in Leipsic in the year 1519. Although the name *Lutheran* was first given as a term of reproach, it was found to be so significant, that the Reformers, instead of disavowing it, gloried in the appellation, and employed it as a kind of watch-word and rallying term, in all subsequent contests with Popery. Luther himself protested against the use of the term, but his objections were overruled by general consent.

The Lutheran Church appears to have been established in the United States as early as the year 1621, by emigrants from Holland, who landed in New-Amsterdam, (New-York,) and began to worship God in their own private houses; which worship they kept up for years in a somewhat secret manner, until the year 1664, when the Dutch evacuated the city and the British took possession of the same. Liberty was now granted the Lutherans to hold public worship, and in 1669 they obtained a pastor from Europe whose name was Jacob Fabricius. Their first meeting-house was built of logs, in the year 1671, in New-York. Meanwhile other settlements of Lutherans had been made in different parts of the New World, but it was not until after the settlement of Pennsylvania by William Penn and the English Quakers in 1682, that the flood of

German emigration commenced rolling westward. As free toleration was given by Penn to the exercise of religious worship, many thousands of the persecuted of other lands sought an asylum in Pennsylvania. In 1710, three thousand Lutherans left Germany for England, and by the then reigning monarch, Queen Anne, were sent to New-York, while thousands of others found their way to the sister Quaker province. So great indeed was the influx of Germans to Pennsylvania, that the authorities of the latter became alarmed lest the province might finally fall into the hands of foreigners and aliens. As a precaution, all the immigrants were required to repair to Philadelphia and take the oath of allegiance to the British Crown.

The year 1742 is memorable in the annals of American Lutheranism, by the arrival in Philadelphia of the Rev. Henry M. Muhlenberg. This justly celebrated divine was not only profoundly learned, but he had a zeal for God like that of the primitive apostles of Jesus Christ. Upon his arrival in America he went through the length and breadth of the land preaching the gospel; and so successful was he in raising up churches of the Lutheran order, that he has justly been styled the Apostle of Lutheranism in America.

From the above period until the present time, the Lutheran Church in the United States has slowly yet steadily increased in numbers and strength by immigrations and conversions, until at length she occupies a respectable position among the Churches of the land. It was not until the year 1820 that a bond of union was formed between the scattered portions of the Lutherans. Prior to this time attempts had been made without success to establish a conventional union of all the churches, but in that year a General Synod was formed which brought the parts together,

and produced the happiest results to the entire connection.

DOCTRINES.

Luther in the early period of his career as a reformer was undoubtedly a Calvinist; but it is maintained that long before his death, he adopted the sentiments of Melancthon in reference to these controverted points, and preached the distinctive doctrines of Arminianism. Let this be as it may, his followers have been divided in sentiment among themselves in regard to these points of theology. The acknowledged creed of this Church is the Augsburg Confession of Faith. The creed contained in this Confession embraces all that is fundamental to Christianity, but is silent on the subject of the Divine decrees, and the extent of the atonement. It appears to have been a leading design with the framers of this Confession, to omit any reference to these controverted points; hence there is sufficient room for a variety of opinion among those who assent to the doctrines of the Confession; and, as might be expected, a small portion of the Lutheran Church is Calvinistic, a larger portion is Arminian, and a third portion occupy a sort of middle ground between the two extremes. Her clergy are mostly defenders of Arminian principles.

The substance of the Augsburg Confession is: 1st. There is one God, Father, Son, and Holy Ghost. 2d. Christ has two natures, perfect God and perfect man. 3d. All men since the fall are born with depraved natures. 4th. The Son of God died as a sacrifice for original and actual sin. He sanctifies those that believe. 5th. Men are justified through faith in Christ. 6th. This faith must produce good works. 7th. God has instituted a ministry and sacraments in his Church. 8th. There will be a general judgment, and eternal rewards and punishments.

CHURCH GOVERNMENT.

In the different countries of Europe, where Lutheranism prevails, and especially in Sweden, the government of the Church is a moderate episcopacy, having not only deacons, priests, and bishops, but even archbishops. In the United States however the episcopal form of government is discarded, so far at least as the orders in the ministry are concerned, all her ministers being considered equal in rank and authority; and in the administration of discipline she approximates to the Presbyterians, with a growing inclination towards Congregationalism. Each local church has the power of receiving or excluding members. In the place of a Presbytery, the Lutherans have a Synod composed of ministers and lay delegates, where each church is represented. The Synod has the power of legislating for the churches within its bounds. In addition to local Synods, they have a General Synod, which meets to preserve uniformity in doctrine and discipline.

MODE OF WORSHIP.

In her mode of worship the Lutheran Church approaches toward the mode adopted by the Episcopalians. She has a liturgy, or written forms of worship, but her ritual is not as varied and extensive as that found in the Book of Common Prayer. It is also left discretionary with each minister whether to use the liturgy or an extemporaneous form of service; the latter being most generally adopted in country places. She observes a number of the feasts and fasts of the Roman Catholic and Episcopal Churches, such as Christmas, Good Friday, Easter, Ascension Day, and Whitsunday. She believes in, and practises infant baptism, and retains the rite of confirmation. She pays particular attention to the interest of the children of her

members, by affording them catechetical instruction. Each Synod is divided into districts, each of which contains from five to ten ministers, all of whom are required, every year, to hold several protracted meetings within the limits of their district.

STATISTICS.

The Lutherans have under their patronage one College and one Theological Institution in Pennsylvania; a Literary and Theological Institution in Ohio, one in New-York, and another in South Carolina. They have also a flourishing Orphan School in Pennsylvania. They have a Missionary Society, an Education Society, and a Book Establishment.

In the Lutheran Church are at the present time 20 Synods, 1,600 churches, 663 ministers, and about 163,000 members.

ARTICLE XIX.

EVANGELICAL ASSOCIATION. (ALBRIGHTS, OR GERMAN METHODISTS.)

HISTORY.

This body had its rise in Pennsylvania about the year 1800. It owes its existence and the name by which it is most generally called to the labors of Jacob Albright, a German by birth; who having been himself converted to the faith of a living Christianity, felt a deep solicitude for the spiritual welfare of his brother Germans. This solicitude led him to travel from place to place, and exhort his countrymen to repent and flee the wrath to come. His labors were to some extent successful, and through his instrumentality numbers were converted to the Christian

faith. With some of these he organized a Christian society, and, in opposition to the rationalism of the religion generally prevailing among his countrymen in Germany and America, denominated the little band of believers—The Evangelical Association. As yet however this Association was but a society, not having the constitutional elements of a fully organized Church. But in the year 1803, they entered more fully into an ecclesiastical organization, and elected Jacob Albright to be their Presiding Elder or chief minister, who was accordingly ordained to his office by the imposition of hands. Since the period of their organization they have been more or less successful in their efforts to save their German countrymen in America from error and infidelity, and have raised up a number of societies or churches among them, principally in those parts of the country where the German population is the most numerous.

DOCTRINES AND DISCIPLINE.

The doctrines embraced by the Albrights are similar to those entertained by the Methodist churches of the land. Their Articles of Religion are similar to those of the Methodist Episcopal Church, as is also their ecclesiastical polity, with some exceptions. They have Presiding Elders, Elders, Preachers, and Local Preachers, Exhorters, Stewards, and Class Leaders. They have also Quarterly, Annual, and General Conferences; Districts, Stations, Circuits, Societies, and Classes. Their General Conference meets once in four years, and is composed of one delegate for every four members of an Annual Conference. Their Local Preachers have also an annual District Conference, for the examination of character, &c.

They have about three hundred ministers, and ten thousand members.

ARTICLE XX.

CONGREGATIONAL CHURCH.

HISTORY.

The precise date of the origin of the Congregationalists as a denomination is not known. It is supposed that in England churches were formed on Congregational principles, as early as the reign of Queen Mary, but it was not until the year 1583 that a church was founded on the said principles whose existence can be traced with any degree of certainty. At the period last named Rev. Robert Brown, an English Puritan and a warm opposer of both Prelacy and Presbyterianism, established a Congregational church in London. This church however was soon broken up, and Brown and his followers fled to Holland, where the founder is said to have ended his days in apostasy and disgrace. Yet though the founder died, his doctrines and principles survived the wreck, so that in England, a few years later, a denomination of Christians called "Brownists" was said to exist to the number of twenty thousand. But it is not our purpose to dwell upon the Transatlantic history of this branch of the Church, but must confine our remarks to the history of Congregationalism in America. Rev. John Robinson has the honor of being the father and founder of this body of Christians on the shores of the western wilderness. Mr. Robinson had been a Puritan divine in England, and on the passage of certain ecclesiastical canons in 1604, by a Convention of Episcopal divines, in which it was required that all ministers with their flocks should conform to the liturgy of the Established Church

of England on pain of imprisonment and banishment, Mr. Robinson and a portion of his congregation, after suffering imprisonment, sought refuge in Holland, and established themselves in the city of Leyden, where they formed a church which, by the addition of other refugees from England, soon numbered three hundred members. Among these were some who afterwards bore a conspicuous part in the settlement of New-England. In the year 1619 a patent having been obtained from the English Government, a portion of Mr. Robinson's congregation sailed for America and landed at Plymouth Rock, in what was afterwards called the Province of Massachusetts. Mr. Robinson did not accompany this portion of his church, but remained in Holland to take charge of those left behind. The emigrants to New-England placed themselves for the time being under the spiritual guidance of the lay elder Brewster, and soon after their arrival organized themselves into a Congregational church at Plymouth, the place of their first landing. Mr. Brewster, though not ordained, was their pastor and teacher, and performed all the functions of the ministry excepting the administration of the sacraments. In 1629 another church was organized in Salem, Mass., by emigrants from England, among whom were two ordained clergymen of the Church of England, one of whom, Mr. Skelton, was chosen pastor, and the other, Mr. Higgison, was chosen teacher. The next year, 1630, gave rise to the formation of a church in Charlestown, Mass. In 1632 a church was organized in Duxbury, Mass., by members of the Plymouth church. In 1635 Congregationalism was introduced into Connecticut, by settlers from Massachusetts; and about the same time all the Congregational churches in New-England consented to a Plan of Union, by which the churches became more firmly united together,

and the congregational form of church government more strongly established. From this period onward to the lapse of nearly a century, the history of this Church in New-England is so closely connected with the political history of the colonies, as to make it nearly impossible to speak of the one without speaking of the other; and in this age of light and freedom it may seem astonishing to the reader that the "Puritan fathers," in their zeal for liberty of conscience and democracy in religion, should strangely forget the rights and liberties of the minority, who differed from them in religious sentiment. Yet so it was; and the historian can only wonder and lament that it was so, while truth requires him to state that during the predominancy of colonial Congregationalism, Baptists were persecuted, imprisoned, and banished; Quakers were tried, condemned, and hung; the freeman's right of suffrage was granted only to members of the Congregational Church; ministers were supported by taxation; and the very persons who had fled from the intolerable oppression of a hierarchical State establishment, were the first to establish on the free soil of America a democratical State establishment, of an ecclesiastical nature, which, if not as morally corrupt and impure as the former, was equally oppressive and intolerant. But vast allowance must be made for the ignorance of the times, and it would be altogether unfair to judge of the Congregationalism of the present day by the bigotry and intolerance of the early Puritans.

About the year 1637 the colonies and churches became very much disquieted by the introduction of certain new doctrines, as set forth by a lady of the name of Hutchinson. So successful was this female in raising up a sect, or party, that it was thought necessary to convene a Synod for the purpose of taking into consideration the propriety

of adopting the most stringent measures for the suppression of the heresy. Not only ministers of the gospel were present at the meeting of the Synod, but magistrates also in their civil capacity were present to aid in the accomplishment of the object. Her doctrines were condemned, and she persisting in their promulgation was arraigned before the civil courts, and banished to Rhode Island.

About this time also a very humble petition was presented to the General Court or Assembly of Massachusetts, by a large number of Episcopalians who had settled in the province, praying among other things for the right of suffrage and eligibility to office, and for permission to unite with the various Congregational churches, or for liberty to organize one for themselves. The General Court however, instead of granting the prayer of the petitioners, ordered them to be fined and imprisoned.

The second General Synod of the Church was held in 1648, at which time the churches formally adopted the system of theology taught in the Cambridge Platform.

Ten years after the above period, the peace of the churches was again disturbed by the agitation of the question: Whether the grandchildren of believers are entitled to the ordinance of baptism by virtue of the faith of their grandparents? This question, insignificant as it may now appear, was by no means an unimportant one at the time of its agitation. It arose from a fact already alluded to, that none but church members were entitled to the privileges of freemen, while none but the professedly regenerate believer could become a member of the Church. Hence every unregenerate man, however moral and upright in other respects, was politically disfranchised, unless he could force his conscience to consent to his professing what he did not enjoy; but as the baptized children of believing

parents were supposed to be embraced in the covenant of grace, and consequently entitled to membership and the privileges of freemen, it was claimed by many of the unregenerate members of the community that the grandchildren of believers might be admitted to the ordinance of baptism, by virtue, not of their own personal faith, but of the faith of their ancestors; and that by acknowledging the obligations of the covenant, without professing a change of heart, they might become members of the visible Church. A Council was called by the colony of Massachusetts, and that of Connecticut, to which the question was left for decision. The Council however waived a decision on the merits of the question, and merely concluded that those who had been baptized in infancy, upon arriving at adult age, by taking upon themselves the covenant entered into by their parents on their behalf, without a formal profession of religion, might have their children baptized. The decision was unsatisfactory to many, and a General Synod was convened in Boston, where the decision of the Council was sustained; while it was further provided and declared, that all baptized persons were to be considered members of the Church, and if not dissolute in their lives, and profligate in morals, were entitled to all the ordinances and privileges thereof, excepting the Lord's Supper. In consequence of this decision a large number of professedly unconverted persons availed themselves of the privileges of church membership, and in a short time many of the churches were chiefly composed of such persons. The remote results of such policy became apparent after a lapse of years. In less than half a century from the above period, many of the members, and indeed not a small proportion of the ministers in the Congregational churches in New-England, had the outward form of godliness, while their

hearts were strangers to the power of converting grace. At length the churches awoke to a sense of the true condition of things, and wisely resolved to recognize none in future as members, but such as professed to have been regenerated. This resolution was partly the effect of a powerful revival of religion which commenced in the year 1740, and extended itself to all the New-England colonies. This revival, in which the Rev. George Whitefield afterwards bore so conspicuous a part, gave rise to two great parties, not only in the churches, but in the colonial Legislatures. These parties were designated by the terms "Old Light" and "New Light." They differed in opinion in relation to doctrine and measures. Much acrimony existed, and many harsh epithets were employed by either side; and however beneficial to the interests of true religion the revival might have been, yet many who witnessed the avowed animosity of the contending parties became skeptical in their principles, embraced what they called more rational views of religion, and avowed themselves Unitarians; until at length they became so numerous and influential, that in 1785 a formal separation took place between them and the orthodox churches, the former withdrawing their assent to the doctrines of the Cambridge Platform and Confession of Faith, but retaining in church government the distinctive features of Congregationalism.

During the war of the Revolution the Congregational body in New-England ceased to be a part of the political fabric. Hitherto the ministers had been supported by tax levied by authority of the Legislature. In settling a pastor over a church the call of the church was necessary, and if a majority of the inhabitants of the town sanctioned the choice, each freeholder was assessed for the support of the minister. If the majority did not concur in the choice, the

matter was referred to a Council of churches from the neighboring towns, and if the Council confirmed the choice of the church, the town was obliged to support the pastor; and if it became necessary to enforce the decision of the Council, the civil magistrate lent his authority, and secured by civil process what the refractory were not willing to yield in a more voluntary manner. The interference of the civil magistrate with matters purely ecclesiastical would be unseemly at the present day, but at the period of which we speak, such interference was made a part of his magisterial duty; and if a person absented himself unnecessarily from public worship, the duty of the magistrate required him to amerce the absentee in a fine of five shillings for every case of neglect. This union of the Church and civil power existed until the adoption of a republican form of government by the colonies, when ample provision was made in the Constitution of each State for the security of liberty in things ecclesiastical as well as civil.* In the year 1801 a Plan of Union was adopted by the Congregational and Presbyterian Churches, which provided for the settlement of ministers of either Church over small congregations composed either wholly or in part of Congregationalists or Presbyterians, or both, as the case might be; but as we have referred more at large to this plan in our account of the Presbyterian Church, the reader will please turn to the historical part of Article IX. for further information on this subject.

* It was not until the year 1816 that the religious denominations in Connecticut obtained equal rights and privileges. Before this period, the Congregationalists were considered as the "standing" or established "Order;" and marriages solemnized by Methodist ministers were not only considered illegal, but the ministers were sometimes fined for officiating at the marriage of members of their own Church.

Since the beginning of the nineteenth century the principles of the Congregational Church have become more extensively diffused throughout the different States of the Union, and especially the Middle and Western States. At the present time there are but few localities in the land where the members and ministers of this Church have not been personally known by the inhabitants, and her prosperity has been equal to the efforts she has put forth in behalf of truth and righteousness.

DOCTRINES.

In theology the Congregational Church is Calvinistic. As the exponents of her belief, the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are referred to by ministers of this Church. As early as 1680, a Synod was held in Boston for the purpose of adopting a Congregational Confession of Faith. At this Synod the Westminster Confession, with a few unimportant variations, was adopted as the standard of theology; and the Legislative Assembly sanctioned the proceedings of the Synod, and ordained that all churches which united in the said Confession, and in worship and discipline as set forth by the Synod, should be recognized as churches established by law. Since the above period there has been little or no variation in their standard views of theology; but as each church is an independent body of itself, it has a right to adopt such articles of faith as it pleases, provided these articles are not repugnant to the general standard. Hence a digest of their principles is usually prepared by the authority of the local churches, and all candidates for admission to these churches are required to give their assent to the same. There is in fact but little if any difference between the Congregationalists and Presbyterians, in regard to matters of theology; and we beg the reader again to refer to the

Article on the Presbyterian Church (Old School) for a statement of their religious views.

CHURCH GOVERNMENT.

In church government the Congregationalists are democratic and independent. Each congregation has within itself the elements of supreme power and authority over its members, and all questions of law or discipline may be settled by the decision of a majority of the members of the church. Each church elects its own minister and other officers, receives, tries, and excludes members, and performs all other judicial acts in which its members are interested.

While each church is thus independent in and of itself, yet for purposes of general good, ecclesiastical Councils and Associations are held annually or more frequently, as occasion may require. The Councils consist of a pastor and lay delegate from each church within a given district of territory, and correspond very nearly to the Presbyteries of the Presbyterian Church. Councils are held for the purpose of settling matters of dispute between churches, or between pastors and churches, or for purposes of a general nature. When held for the settlement of disputes, they may be "mutual," that is, called by the consent of both parties; or "ex parte," when called by the request of one party only, the other party refusing; or "permanent," when permitted to remain as a standing council for the purpose of settling occasional matters of difference. The decisions of these Councils are deemed advisory only, so far as the churches are concerned; but should any church refuse to abide by the advice of the Council in any given case, the other churches may if necessary withdraw their fellowship from the refractory church. It is usual also for the pastors of churches and delegates from the same, to hold an annual Association for purposes of mutual edifica-

tion, the interchange of opinion, and the advancement of educational and religious interests, and to exercise a general oversight of the churches within their bounds. Sometimes appeals from the decisions of churches and Councils are received and acted upon in an advisory manner, and it is becoming a common usage to consider the decision of the Association as final.

CHURCH OFFICERS.

In the early history of the Congregational Church, we find five distinct offices in the church, those of Pastor, Teacher, Elder, Deacon, and Deaconess; but at present the only offices recognized are two, those of Pastor and Deacon: the former to attend to the preaching of the Word and the administration of the sacraments, and the latter to attend to the temporal interests of the church, and also to assist the pastor in his spiritual duties. The pastors, after having been elected by the church, have in some cases in former years been set apart to their work by the imposition of the hands of laymen, a committee of whom were appointed by the church for that purpose; and such lay ordinations were sometimes practised even while regularly ordained ministers were present. This practice however never became very general, and at the present time ministers of the Congregational Church are without exception ordained by the laying on of the hands of the presbytery, or pastors of the church, although no doubt, in cases of necessity, the former practice would be considered valid. Deacons are also generally ordained by the imposition of hands and other solemn exercises.

Candidates for the ministry were formerly permitted in rather a loose manner to preach, each pastor being permitted to introduce to the pulpit whom he pleased; but at

present, the licensing and ordaining of preachers and ministers is more properly intrusted to the Council of churches.

LITERARY INSTITUTIONS.

At an early day the colonies made ample provision for the education of the youth. Harvard College, one of the most celebrated institutions in the United States, and which has graduated a larger number of our statesmen and other great men than any other institution in America, was founded in 1638. It however subsequently passed into the hands of the Unitarian Congregationalists, by whom it is still retained and supported, although it is patronized by the State, and by many other denominations. The Orthodox Congregationalists have at present eight Colleges and four Theological Seminaries, with a large number of Academies and High Schools, under their supervision and control.

MODE OF WORSHIP.

This is similar to that of the Presbyterians; and indeed the similarity between these two bodies of Christians is so great in many respects, that they are frequently confounded with each other, and the proper name not always applied to either.

STATISTICS.

Belonging to this Church there are at the present time, of ministers 1,687, and of communicants 197,000.

ARTICLE XXI.

UNITARIAN CONGREGATIONAL CHURCH.

HISTORY.

The Unitarians in the United States profess to be able to trace the history of their doctrines back to the time of Christ and his apostles, and assert that in all the ages of the Christian Church, there have been many distinguished men who have held their peculiar sentiments. They trace Unitarian doctrines in England back to the sixteenth century, and in America to the middle of the eighteenth century. About the latter period many of the members, and some of the ministers of the Orthodox Congregational churches of New-England professed their disbelief in the doctrine of the Trinity; and from that period until the year 1815, Unitarian sentiments appear to have been silently taking hold of the minds of many in different parts of the Eastern States, especially in Massachusetts. After a long and earnest controversy, carried on by Congregational ministers, some of whom were Trinitarian on one side, and their opponents Unitarian on the other, it was finally determined that with such disparity of views and sentiments in relation to what the Trinitarians considered fundamental points of Christian faith, it was not possible to live in peace, and that a separation ought to take place, and had in fact become inevitable. As the controversy continued with renewed warmth, the affection which had existed between ministers became extinct, and they no longer interchanged clerical civilities with each other, or filled each other's pulpits. At length a formal separation was

effected by the voluntary withdrawal of the Unitarian party, and a distinct and separate branch was formed under the name of the Unitarian Congregationalists.

Since the organization of this body as a distinct branch, the principles of the Unitarians have spread quite extensively over different parts of the United States, so that at the present time they have numerous churches and congregations, not only in Massachusetts, but in other parts of New-England, and some in the Middle and Western States.

In the year 1825 the Unitarians formed a General Association for the purpose of consolidating and connecting the different portions of the Church, and also to provide more effectually for the support of missions, the cause of education, and other general interests of the Church.

DOCTRINES.

The leading doctrines of the Unitarians may be inferred in part from the name they bear, a Unitarian signifying one who believes in the personal unity of God, in opposition to the Trinitarian view, that there are three distinct Persons in the One God.

They reject the belief that Jesus Christ is equal with the Father; and maintain that he is a distinct being from the Father, subordinate and inferior, dependent and derived; that he is not a proper object of worship; that it is unlawful to pray to him, or pay him the same divine honors that are due only to God.

Some Unitarians believe in the pre-existence of Christ, or his existence prior to his becoming man; others think his existence began with his assuming our nature.

They reject the commonly received opinions in relation to the atonement; they deny that the sufferings and death of Christ were expiatory, satisfactory, or vica-

rious, but rather exemplary and mediatory, and that the beneficial effects of the death of Christ are to be seen in the humiliating of the human mind, and begetting therein feelings of sorrow and regret for sin.

They deny the doctrine of man's depravity by nature, but allow that such are the propensities of man that they incline him to evil, and that the over indulgence or abuse of man's powers constitutes actual transgression, of which all men have become guilty. They reject also the views of orthodox Churches on the subject of the new birth, and deny that it consists of an instantaneous change of the heart or moral powers and affections of the mind, but rather a gradual advancement in the way of holiness, and the gradual establishment of the kingdom of grace in the heart.

They believe that the offers of grace and salvation are extended to, and are designed for all men, and that God has given to every man a natural ability to accept said offers and be saved.

They believe in a state of future rewards and punishments, and in their eternal duration.

They agree with the Orthodox Congregationalists in regard to the subjects and mode of baptism, and practise accordingly.

CHURCH GOVERNMENT, &c.

In church government they resemble the Orthodox Congregationalists, as also in their general practices, and mode of worship.

STATISTICS.

They have one General Association, which meets annually in the month of May in the city of Boston. They have also a number of Associations of a more local character.

They sustain three or four periodicals; have several

academies under their patronage; and have nearly the entire management and supervision of Harvard University. Of churches they have 245; ministers, 244; members about 30,000.

ARTICLE XXII.

BAPTIST CHURCH.

HISTORY.

The Baptist Church claims to have originated, though not in name, yet in fact, from Christ and his apostles; that the peculiar doctrines of this Church have been held by believers in all ages of the Church; and that amidst all the corruptions of the Roman Catholic Church, the few dissenters therefrom were generally Baptists in sentiment. But as in this Article we have only to do with its rise, progress, and present condition in the United States, we shall not detain the reader with the history of this denomination prior to its existence in America.

Roger Williams, a minister of the Church of England, emigrated to the colony of Massachusetts in the beginning of the seventeenth century. Being a Puritan in sentiment, he sought for that liberty to worship God in a strange land which was denied him in his own native country.

When Williams arrived in America, he at once began to wage war against the intolerance and oppression which he found existing among the colonists who had preceded him. He opposed the exclusiveness which confined the right of suffrage for civil officers to members of the Church.

He opposed the law which compelled attendance on public worship, and that which required the payment of taxes for the support of public worship. In consequence of his opposition to the established order of things as existing among the Puritans of New-England, he soon became the subject of bitter persecution; and being summoned before the General Court he was sentenced to be banished from the colony of Massachusetts. This sentence being pronounced in the depth of winter, he petitioned for liberty to remain until the opening of spring. His request was granted, and he improved the interim in calling sinners to repentance and protesting against civil and religious tyranny. In the meantime the Court became alarmed, and procured a vessel to convey the unyielding young minister to England; but when the vessel was ready to sail Williams was not to be found. In company with a few others, after many severe hardships, he made his way to the territory now known as Rhode Island, where he sought from the savages of the wilderness that protection and toleration which he sought for in vain from his Christian brethren and rulers. In the Indian warrior's breast he found the heart of a friend—of a man! and from the Indians he received a grant of lands on which to found a colony. Williams, recognizing the hand of God in all his providential dealings with him, called the new settlement Providence. Soon after Williams and his companions had become settled in their new home, they were joined by others of a like spirit, so that in the course of a few years, Roger Williams was not only the acknowledged pastor of a large church, but the Governor of a flourishing colony, and President of Rhode Island. After his settlement in Rhode Island his views became changed on the subject of baptism; and as there was no minister in New-England who

had been immersed on a profession of faith, Williams solicited Ezekiel Halliman, a lay member of his church, and Deputy Governor of Rhode Island, to administer to him the ordinance of baptism by immersion; which being done, Williams in turn baptized said Halliman and ten other persons, who were then formed into a duly organized Baptist church—the first Baptist church on the continent of America. This occurred in the year 1639.

About this time an attempt was made in the town of Boston to organize a church on similar principles, but the attempt was frustrated by the civil power, and it was not until the year 1665 that a Baptist church was permitted to be formed in the above city. In 1684 the first Baptist church was formed in Pennsylvania, at a place called Cold Spring; and two years later, another was formed in Penepack, and soon after a colony from the latter church formed the first Baptist church in Philadelphia. It was not until 1762 that a Baptist church was formed in the city of New-York, although the sentiments of the Baptists had been preached in the latter city for many years previously. During the war of the Revolution many of the Baptist churches which had been formed in different parts of the country became partially disorganized in consequence of the male members being called upon to fight for liberty and independence. Indeed many of the ministers left their flocks, or being accompanied by a portion of them, buckled on the sword, and did good service in the common cause.

Since the revolution which procured the independence of the United States, and secured toleration and protection for all Churches, the sentiments of the Baptists have extensively spread and prevailed in every State of the Union. The prevalence of their peculiar views on the subject of

baptism cannot be accurately determined by the number of members belonging to the Regular Baptist Church, or to other Baptist denominations, as it is a well known fact, that many members of pædobaptist churches adopt the Baptist views in relation to immersion, &c.

DOCTRINES.

In doctrine the Baptists are considered generally as Calvinistic; that is, they embrace very generally the theology of the Presbyterian Confession of Faith, and of the Larger and Shorter Catechisms, on the subjects of foreordination, election, and final perseverance of the saints. As there never has been a General Assembly, Conference, or Association in which the entire Church could be represented, so there never has been any common confession of faith or articles of religion adopted, to which the assent of churches and members has been required. As a necessary result, great latitude in matters of faith might be reasonably expected. Hence we find the sentiments of her ministers ranging from high-toned Calvinism to decided Arminianism. The same remarks hold true in reference to the laity. But as a general thing the prevailing sentiment is a moderate Calvinism. While on all the fundamental points of Christian doctrine the Baptists have always been considered orthodox as between them and other evangelical denominations, there has been at all times a similarity of views in relation to the Being and Perfections of God; the Trinity in Unity; the necessity of regeneration, and the doctrine of future rewards and punishments. The great points of difference between the Baptists and the other large sects or denominations of the land, are those which relate to the ordinance of baptism,—its subjects and mode. On this point the Baptists believe,

1st. That baptism is to be administered only to adults, on a profession of faith in Christ.

2d. That immersing the candidate in water, in the name of the Father, Son, and Holy Ghost, and that only, is Christian Baptism.

3d. That infant baptism is an innovation upon the primitive usages of the Church, and is unscriptural and improper.

4th. That baptism performed by sprinkling or pouring is not Christian baptism, nor is it acceptable to God as such.

5th. That such persons only as have been immersed in water, on profession of their faith in Jesus Christ, are proper subjects of church membership, and that these, and these only, are to be admitted to the Lord's Supper.

It is in consequence of the last named article of faith, for such it is, that the title *Close Communion* has been given by others to this denomination of Christians, and on this account charges of bigotry and exclusiveness have sometimes been urged against them as a people. But admitting the correctness of their premises,—that immersion is the only Scriptural mode of baptism, and that baptized believers are the only proper subjects of church membership, and the sacrament of the Lord's Supper,—we see not how they could consistently adopt any other principle than that of close communion. If their views are correct, their practice is consistent, notwithstanding the seeming exclusiveness which looks upon all other Christians merely as unbaptized believers.

CHURCH GOVERNMENT.

The government of the Baptist Church is congregational. They have no Assembly, Synod, or Presbytery, to take the oversight of the churches. Each church is an independent body of itself, making all its own rules and regulations,

and adopting its own articles of faith. The ministers of the Baptist Church however frequently meet in council, for the purpose of conferring together on the interests of the Church; to ordain or install elders; to counsel in matters of discipline; and to recommend new churches for fellowship, or to withdraw fellowship from unworthy churches. Associations are also held in different districts, in which the ministry and laity are duly represented, but without the power of legislation.

All the ministers in the Baptist Church are considered as equal in official dignity and ministerial power. Their usual title is "Elder." It is their office to preach, baptize, administer the Lord's Supper, and ordain other elders. In each church there are also Deacons appointed, who take charge of the more secular affairs of the church, and assist the elder in some of his duties.

MODE OF WORSHIP.

The mode of worship in the Baptist Church is similar to that of the Presbyterians. In cities and other large places the ordinance of baptism is usually performed in a font or baptistery constructed in the interior of the church; but when candidates prefer it, or in places where such conveniences are not provided, resort is had to some river or other body of water; where the candidate, being usually arrayed in a black robe, is immersed beneath the surface of the water by the officiating minister, while he recites the usual baptismal formula.

BENEVOLENT AND LITERARY INSTITUTIONS.

Under the auspices of the Baptist Church in the United States there is the "American and Foreign Bible Society," organized in 1837, which has issued since its for-

mation nearly 335,000 copies of the Word of God. This Society, in the issue of the English Scriptures, restricts itself to the commonly received version, without note or comment. Receipts last year, $41,625. "The American Bible Union" was organized June 10, 1850, for the purpose of circulating "the most faithful versions of the Sacred Scriptures in all languages throughout the world." The "American Baptist Publication Society" was organized in 1839. Receipts last year nearly $25,000. Number of publications by the Society, 276, in the circulation of which twenty-one colporteur missionaries are employed. There is also a "Southern Baptist Publication Society," organized in 1847. Receipts last year, nearly $9,000.

In addition to the above there is the "American Baptist Missionary Union," which supports seventeen missions, with 329 stations, 323 mission laborers, and 52 mission preachers; total missionaries, 561; mission members, 12,290. Receipts last year, $105,000; expenditures, $101,000. The Southern portion of the Church has a missionary Society separate from the above, called the "Southern Baptist Convention," with two distinct Boards—the Foreign Mission Board, and the Domestic Mission Board. Receipts of the former last year nearly $29,000. This Board sustains thirty-three missionaries and their assistants in China and Africa. The receipts of the Domestic Board in 1849–50 were over $8,000. Fifty ministers and agents are supported or aided by its funds.

There are also the Baptist "American Indian Mission Association," the receipts of which last year were over $13,000, and the "American Baptist Free Mission Society." Also the "American Baptist Home Mission Society," organized in 1832,—receipts last year, $30,369; and

an efficient Sabbath-school Society, called "The New-England Sabbath-school Union."

The Baptists have not been neglectful of the educational interests of their youth. They have twenty Colleges, eight Theological Institutions, and a large number of Academies, &c. &c.

The Baptists publish 19 weekly periodicals, 1 semi-monthly, 14 monthly, and 2 quarterlies.

STATISTICS.

Since Roger Williams first formed his small church of twelve members in Rhode Island, the Lord has done great things for this people. The small one has become a strong nation, so that her ministers now number in the United States 5,142, and her members 686,807, embraced in 8,406 churches. If to these numbers are added those of the Anti-Mission Baptists, spoken of in the next Article, the grand total of Baptists in the United States will be as follows:—Associations, 578; churches, 10,441; ordained ministers, 6,049; licensed preachers, 1,415. Total ministers, 7,464; members, 754,652.

ARTICLE XXIII.

ANTI-MISSION BAPTISTS.

HISTORY, &c.

THE Baptists with the above prefix are such as refuse to unite with the Regular Baptist Church in the support of missionary operations, and some other objects of a general and denominational character. It is understood that their refusal is based upon the ground of the unscriptural character of the missionary operations of the present day. Indeed many go so far as to deny the utility and lawfulness of modern missionary efforts, and maintain that no requirements are made by Jesus Christ in relation to supporting missionaries among the heathen. The Anti-Mission Baptists do not prevail very extensively in the Eastern or Middle States, but are found principally in the Western and Southwestern portions of the United States. They were formerly all connected with the Regular Baptists, but for certain reasons preferred withdrawing their fellowship from the churches or Associations with which they had been united, and forming a denomination of their own.

In doctrine, church government, and manner of worship, they retain the peculiarities of the Regular Baptist Church, if we except their somewhat peculiar views on the subject of missions.

STATISTICS.

Belonging to this branch of the Baptist Church are 2,059 churches, 924 ministers, and about 20,000 members.

ARTICLE XXIV.

FREE WILL BAPTIST CHURCH.

HISTORY.

The Free Will Baptist Church had its origin as a distinct denomination in the year 1780. Its acknowledged founder was Elder Benjamin Randall, of New-Hampshire, who had been for some time a licensed preacher in the Regular Baptist Church. Elder Randall, from the time of his union with the latter Church, had differed from the most of his brethren in church fellowship, on the subject of God's eternal decrees. They believed in particular redemption; he in a free and full atonement for all men. They were Calvinistic in theology; he an avowed Arminian. And such were his powers of persuasion, that though an unlettered man, a number of ministers and churches hitherto Calvinistic embraced his sentiments. Some of them having withdrawn their connection from the old Baptist Church, their ministers united in ordaining and setting him apart to the full work of the ministry. Shortly after his ordination he organized a church on Arminian principles in the town of New-Durham, N. H. This was the first Free Will Baptist church in America, and perhaps in the world. The religious state of the Baptist and Congregational Churches in New-Hampshire, and indeed throughout New-England, was at this period anything but spiritual. Embracing as they did the bulk of the population in those States, it is to be regretted that they did not exert that healthful influence over their members and adherents which their position in society seemed to

demand. But as the sentiments of the Arminians began to make inroads upon the established doctrines of these Churches, their ministers thought they had enough to do to keep away these strange doctrines by preaching those of an opposite character, without enforcing as much as they ought the practical duties of Christianity. The consequence was, that Antinomianism prevailed to an alarming degree. The necessity of being born again was seldom pressed home to the consciences of the hearers, the churches were filled up with unconverted persons, and discipline was seldom or never put in force, even against the open transgressor. Instead of the heart-stirring truths of the gospel, ministers were wont to entertain their hearers with metaphysical disquisitions on some abstract questions of Calvinian theology. It was under these circumstances that the Free Will Baptist apostle, Randall, entered the ministerial field of labor, and "preached repentance from dead works, and faith in the living God," with the offer to all of a free, full, and perfect salvation from sin, and the necessity of vital piety, as a pre-requisite for the enjoyment of the blessings of the kingdom of grace and glory. As might have been expected, such preaching, so unlike that of ministers in general, produced great excitement not only among the members of churches, but among those who were not members of any church; and while many scoffed, others gladly received the word, revivals became frequent, new churches were organized, ministers were raised up as occasion required, and the principles of the new denomination became more and more prevalent in different parts of New-Hampshire, Maine, Vermont, and Rhode Island; and since that period, numerous churches have been formed in nearly all the non-slaveholding States and territories of the Union, as also in the Province of Canada.

DOCTRINES.

The Free Will Baptists, as already intimated and as their name imports, are Arminians in sentiment, in opposition to the doctrines of Calvin. They believe in the perfect freedom of the human will, or in other words, that man is properly and essentially a free moral agent, with power and ability imparted by divine grace to choose life rather than death. They believe in general redemption, in the necessity of regeneration, in the possibility of being cleansed from all sin in the present life, and in the possibility of apostasy, and the final perdition of the incorrigible backslider from God, and in the doctrine of a general judgment and eternal punishment of the wicked. In regard to the being of God, and the divinity of Jesus Christ, they are Trinitarians. As it relates to baptism, they believe with their brethren of the Close Communion Baptist Church, that it should be administered to adult believers only, and that immersion in water is the only mode in which it may be lawfully and properly administered. They are not however close communionists, and debar none from the Lord's Supper merely on account of the invalidity of their baptism; hence they are frequently called the "Open Communion Baptists."

CHURCH GOVERNMENT.

In church government, the Free Will Baptists are partly presbyterian and partly congregational. They have but two offices in the Church, those of Elder and Deacon: the former being the minister or pastor, and the latter being an assistant of the minister in his disciplinary labors; and also an overseer of the pecuniary matters of the church. Each church elects its own pastor and deacons, and exercises discipline over its own members.

The different bodies holding ecclesiastical jurisdiction, are, 1st, the Church; 2d, the Quarterly Conference; 3d, th

Yearly Meeting; 4th, the General Conference. The latter body is composed of ministerial delegates from the Yearly Meetings. It has jurisdiction of all the Yearly Conferences in the connection, and meets once in three years for the purpose of promoting unity in doctrine, discipline, and practice, and to establish rules and regulations of a general connectional character. It possesses no powers of legislation, however, except those committed to it by the Yearly Conferences, and those which relate to the missionary, educational, or general interests of the Church. The Yearly Conferences are composed of ministerial and lay delegates from the various Quarterly Meetings within a given district, or State. They take a general oversight of the Quarterly Meetings within the limits of their jurisdiction, and adopt measures for the spread of the gospel. They meet in annual sessions. The Quarterly Conferences are composed of the ministers and delegates of the different churches; they meet quarterly, and have jurisdiction of all the ministers and churches represented in them. In this body candidates for the ministry are examined and licensed, and a council appointed to ordain ministers. Provision is here made for the supply of vacant or destitute churches, and ministers may by this body be tried and expelled. Written reports are also required of each church, to be presented to this body for examination. Ministers are also appointed by the Quarterly Conference to organize new churches, and extend to such the right hand of fellowship, which is done in a literal and formal manner. Churches are composed of believers who have been baptized by immersion. A unanimous vote is required on the admission of any member, but a member may be expelled by a two-third vote. The churches hold monthly conferences, in which the whole church comes together for the transaction

of business. Each church has original and final jurisdiction over its own members, ministers being, as already said, amenable to the Quarterly Conference.

MODE OF WORSHIP.

In their mode of worship, and manner of conducting their meetings, they approximate nearly to the usages of the Methodists. Their preachers as a general thing have contracted the habit of preaching in a peculiar tone of voice, sometimes called the sing-song tone, or recitative cadence, which, however unpleasant to those unaccustomed to its sound, appears to be appreciated by those whose duty or inclination leads them to listen to it for a length of time. This fault, however, if fault it is, in the public performances of the ministers of this Church, is amply atoned for by their zeal and spirituality. As a body the Free Will Baptists have accomplished much good, and it is owing in a great measure to the labors of this denomination, that the Close Communion Baptists in the Eastern States occupy far higher ground in experience, discipline, and morals, than they did at the period of the organization of the first Free Will Baptist church.

BENEVOLENT AND LITERARY INSTITUTIONS.

In connection with this Church there is a Foreign Missionary Society, a Home Missionary Society, a Sabbath-school Union, and a number of Education Societies. Also a Theological or Biblical Institution, with Seminaries, Academies, and High Schools, in different parts of the country. They have also a Book Concern and printing office in Dover, N. H. This Concern is under the direction of the General Conference, by which body its Trustees are elected. At this press nearly all the books of the denomination are printed; likewise the periodicals of the Church: "The *Morning* Star," a weekly, "The Sabbath-

school Repository," a monthly, a Quarterly Magazine, and a Missionary periodical,—all of which are circulated very generally throughout the connection.

The Free Will Baptists have always occupied high ground on the questions of temperance and slavery. So strong indeed has been their protest against the latter evil, that thousands of slaveholding members in the Southern States have been obliged to withdraw from her communion, while many others, who have applied for admission, have been rejected solely on the ground of their being slaveholders. These historical facts would be creditable to any Church, but especially so to one which, although "not the least among the princes of Judah," is nevertheless comparatively small, and where the loss of a number of thousand members must have been severely felt.

STATISTICS.

The Free Will Baptists have one General Conference, 25 Yearly Conferences, 121 Quarterly Meetings, 1,154 churches; ordained ministers 823, licensed preachers 145, members 49,215.

ARTICLE XXV.

SEVENTH DAY BAPTIST CHURCH.

HISTORY.

THE principles of the Seventh Day Baptists have been known in England and other parts of Europe for centuries, but by what instrumentality they were introduced into Britain is not certainly known. It is certain, however, that

as early as the year 1650, churches were in existence in the latter country, founded on the same principles and doctrines now maintained by the Seventh Day Baptists, so far as it relates to the observance of Saturday as the day of weekly rest. But it was not without much persecution that the Sabbatarians could carry out their principles, so far as observing the seventh day is concerned. At a certain time they were forbidden by the English Government to meet for worship on the seventh day, and in consequence of some of the ministers refusing to obey the mandate, they were imprisoned for years, and a number were hung, drawn, and quartered, and their heads stuck upon poles, in front of their places of worship.

The first Seventh Day Baptist minister in America, was the Rev. Stephen Mumford. He emigrated from England in the year 1665, and settled in Newport, Rhode Island, where he connected himself with the Regular Baptist church in that place. He however proclaimed his views in relation to the Sabbath, which views were embraced by a number of persons, so that in the year 1681 a Seventh Day Baptist church was organized in Newport—that being the first in America. Rev. William Hiscox was the first pastor of this church. Notwithstanding the toleration usually granted to sectaries in Rhode Island, the Seventh Day Baptists did not entirely escape persecution, even from the civil power; for it is stated that one of the members of the church in Newport was sentenced to sit upon the gallows, with a rope round his neck, as a punishment for observing the seventh, instead of the first day of the week. It is probable, however, that he was not punished for having observed the seventh day, but for having, in the view of his judges, desecrated the first day. The church in Newport, notwithstanding all the storms which have beat upon

it, is said still to have an existence, though weak and feeble; and from the small beginning above alluded to, members of this branch of the Church have multiplied, and increased to some extent in several of the States of the Union. They are however found in the greatest number in the State of New-York.

DOCTRINES.

So far as we can judge from their published Confession of Faith, we should infer that the Seventh Day Baptists are not Calvinistic in doctrine, as are the Regular, or First Day Baptists in America. They profess to believe that Christ died for the whole world, and that holiness of heart is attainable in the present life. On these points they are evidently Arminians. On other points called fundamental, they agree with other orthodox churches. In regard to baptism they coincide with the Regular Baptists in opinion, that immersion is the only mode, and believing Christians the only proper subjects to receive the ordinance. They believe also in the laying on of hands on the head of the newly baptized candidate. They also believe in close communion, in the strict sense of that term, allowing none to commune with them but members of their own Church. Neither will they commune with any others, even though the latter have been regularly immersed. The great point which distinguishes them from other Baptist Churches, and indeed from all other Christian Churches, except the Seventh Day German Baptists, is that which relates to the day of the week on which the Sabbath should be observed. All other Churches, with the above exception, acknowledge Sunday, or the first day of the week, to be the Christian Sabbath; while the Seventh Day Baptists, as the name imports, believe that Saturday, the seventh day of the week, is the proper day of rest. In accordance with the above view,

the Seventh Day Baptists meet regularly on the Saturday of each week for public worship. They abstain on this day from all unnecessary work, and although they do not consider it their duty to observe the first day as a day of rest from secular employment, they generally endeavor to avoid giving offense, or disturbing others whose views lead them to observe the first day of the week.

CHURCH GOVERNMENT.

In church government, the Seventh Day Baptists are congregational, each church being independent in itself. The offices in the church are Pastors and Deacons; the incumbents of the latter being elected for life.

STATISTICS.

The Seventh Day Baptists have a flourishing Seminary in De Ruyter, N. Y., and they also publish a weekly periodical at the same place, and another, the "Sabbath Recorder," in the city of New-York.

They have one Annual Conference, composed of delegates from churches and Associations. Of the latter bodies there are four, composed of ministers and delegates. The number of ministers is between forty and fifty, with a membership of about seven thousand.

ARTICLE XXVI.

GERMAN BAPTISTS, OR DUNKERS.

HISTORY.

This denomination had its rise in Germany, and was introduced into America by a company of immigrants, composed of about twenty families, who landed in Philadel-

phia in the year 1719. Their number was considerably augmented year after year, by fresh immigrants from the land of their fathers. It is said that the principles of the German Baptists sprang up spontaneously in Schwartzerau, in Germany; that they adopted the Baptist views in regard to the subjects and mode of baptism, without any instructer, other than the Word of God, and without knowing that there were any Baptists in the world. It is also said, that soon after having embraced these views they desired one of their number to immerse the rest; but he refusing to do so, on the ground that he himself had not been immersed, they proceeded to cast lots to decide who should be the administrator of the ordinance, which being done, they repaired to a river and were therein baptized; and that from that time, their numbers continued so to increase in Germany, as to furnish a large number of emigrants for the western continent, who were glad to leave their fatherland, in order to escape the persecution consequent upon their innovations in matters of religion. Since their arrival in America they have spread themselves more or less through the different States of the Union; but their settlements are principally in Pennsylvania, and in some of the Southern and Western States. The term "*Tunkers*," which signifies *dippers*, was applied to them as a name of reproach on account of their practice of immersion; and the term "*Tumblers*" was also sometimes applied to them in consequence of the peculiar mode in which they immersed—by dipping, or tumbling the candidate, face downward, into the water.

DOCTRINES AND USAGES.

In doctrine, the German Baptists are said to be believers in all the fundamental principles of Christianity. They

also believe in general redemption, in opposition to the doctrines of Calvin. In some respects they resemble the Friends or Quakers—dressing very plainly, taking no judicial oath, refusing to engage in war, or civil litigation. They wear long beards, and are noted for their simplicity, honesty, and industry. In addition to the preaching of the Word and the administration of the sacraments, they hold love feasts. They practise also the washing of feet as a religious rite, and the giving of the kiss of charity. They also extend to each other in worship the right hand of fellowship. They anoint the sick with oil, and in baptizing, they require the candidate to kneel in the water, who is then plunged or dipped three times with his face downwards, and after having been dipped remains kneeling in the water, until prayer has been offered and the imposition of hands has been performed.

CHURCH GOVERNMENT.

In church government they are partly congregational, and partly episcopal. The officers of the Church are Bishops, Elders, Teachers, Deacons and Deaconesses. It is the duty of the Bishop to travel from one congregation to another, for the purpose of preaching, administering the sacraments, and taking the general oversight of the Church. An Elder is generally the senior teacher. It is his duty to preach, administer the sacraments, and to assist the bishop in his work. A Teacher is required to instruct the people of his congregation, by preaching and exhortation, and, with the permission of the bishop or elder, baptize or celebrate matrimony. The Deacons are expected to pray and exhort in the absence of the teacher and elder; to visit all the flock once a year; and to take special charge of the widows and orphans. The Deaconesses are required to

attend to the spiritual interests of their own sex; also to exercise their gifts in the congregation. Like the Quakers, their ministers receive no salary, or compensation of any kind, not even for officiating at marriages, whether the parties belong to their Church or not. It is consequently impossible for their ministers to give themselves wholly to the work of the ministry; their hands must minister to their own temporal necessities, and those of their families; and as their time is thus necessarily divided between sacred and secular duties, the most of their ministers are poor in regard to this world's goods. Each congregation has two, three, or more ministers or preachers, and in travelling from place to place they usually go two together.

They have one General Annual Meeting, which is composed of all the bishops, elders, and teachers, with other members of the several congregations who may be appointed to attend. In this Annual Meeting five of the bishops form a kind of Standing Committee, to prepare business for the consideration of the meeting; to receive complaints, appeals, suggestions, propositions, &c., and give decisions on questions of law as may serve to preserve the unity of the connection.

STATISTICS.

This body does not collect any reports from the different congregations; we are consequently unable to give the exact number of ministers and members. The ministers probably do not exceed two or three hundred, and the members eight or nine thousand in number.

ARTICLE XXVII.

SEVENTH DAY GERMAN BAPTISTS.

HISTORY.

is small sect is an offshoot of the one spoken of in the ding Article. Six years after the immigration of the ies composing the German Baptist Church, one of number, by the name of Conrad Beissel, published a l work, in which he set forth, that the seventh day of eek is, and of right ought to be, the Christian Sab-. His views not meeting with that cordial reception hich he thought them entitled, he became to some t disgusted with the society of men, and stole away tly and shut himself up in a cell or cave, at some dis- from the settlement where he had formerly resided. mained secreted for some time before his place of re- ent was discovered by his friends. In the meanwhile of these had embraced his views, and had become rts to the seventh-day principles of his book. These rts left the settlement and formed a separate one d the place of his retreat, and in this solitary and iso- condition they remained for some three or four years, at length, following the example of their leader and ual guide, they also retired into greater seclusion from rorld, and formed themselves into a kind of monastic ty, similar in many respects to the order of Capuchins, hite Friars, in the Roman Catholic Church. They ed a large convent or monastery, and gave to their ment the name of Ephrata. They adopted the habit

or dress of the Capuchins, consisting of a long white robe, and cowl or hood. The females dressed in a manner similar to the males. On becoming members of the order, they took spiritual names, and although they took no vow of celibacy upon them, yet they insisted on the latter as a virtue; while if any members of the community preferred entering the married state, the whole community considered it their duty to assist the couple when married. All the property was considered as common stock, and they supported themselves by husbandry and the pursuit of mechanical employments. They abstained from the use of flesh-meats, living principally on vegetables; and from motives of economy, they denied themselves many of the comforts of life, choosing a wooden bench for a couch, and a block of wood for a pillow. Nearly all their household utensils were made of wood. Dishes, plates, cups, candlesticks, and even forks, were of wood. Their communion service, consisting of flagons, cups, and plates, was of wood. While motives of economy and frugality no doubt prompted them to such exceeding plainness, and apparent self-denial, yet it is possible that the poverty usually connected with new settlements was one reason for the course they pursued, as in after years when they became possessed of a greater share of this world's goods, they hesitated not to avail themselves of the comforts and even superfluities of life.

DOCTRINES, &c.

In regard to many points of doctrine there is a similarity between this people and the German Baptists, treated of in the preceding Article. There is however much that is speculative and visionary in their system of theology, if system it may be called. They practise immersion in a similar manner as the German Baptists, by requiring the

candidate to kneel in the water and submit to trine immersion and the imposition of hands. As their name imports, they are believers in the sanctity of the seventh day of the week or Saturday, and reject the first or Lord's day as the Sabbath of rest. Their Sabbath begins on Friday evening and concludes on Saturday evening at sunset. After sunset on Saturday the *first* day of their week begins, at which time they administer the Lord's Supper and wash each other's feet. In worship they preserve the greatest simplicity. It is customary, after singing and prayer, for the minister to request some one of the brethren to read a chapter from any part of the Bible; which being done, the minister proceeds to expound the chapter just read, after which the exhorters or teachers make a forcible application of the subject to the hearts and consciences of the hearers; and finally any brother or single sister has the privilege of enlarging upon the subject, and enforcing the truths thereof. Much of the time is occupied in descanting upon the blessings and future rewards of a single life, or state of virginity; and so thoroughly indoctrinated are the members on this point, that out of the large number who have entered the cloister at Ephrata, since its establishment, few have ever left it, but have lived, died, and been buried within its precincts, or are at present evincing their love for a single life.

The Seventh-Day German Baptists are noted for their hospitality in the entertainment of strangers. They are opposed to war, slavery, intemperance, and civil litigation. On account of their self-denying doctrines and practices they have never flourished to any great extent. A number of communities have been established in different parts of Pennsylvania, the largest of which is at Snow Hill, Franklin county, but the original society at Ephrata is

now nearly extinct. They have but a few ministers, probably not over ten or twelve, and a few hundred members. Like the German Baptists, they give no statistics; consequently we cannot speak with certainty as to their numerical strength.

ARTICLE XXVIII.

DISCIPLES OF CHRIST.

HISTORY.

This body of Christians owes its origin to the labors of the Rev. Messrs. Thomas and Alexander Campbell,—father and son,—who emigrated from the north of Ireland to Pennsylvania about the year 1800. The elder Campbell was a minister of the Secession Presbyterian Church of Scotland, and had long maintained a high standing as a gifted and pious minister. His health failing, he came to the United States and took up his abode at a place called Brush Run, in Washington county, Pa. His son Alexander, who had been left behind to complete his studies in the University of Glasgow, Scotland, soon followed with the rest of the family, and joined his father at the above place. The two Campbells, regretting the existence of the diversity of opinion which obtained among Christians, and supposing that the cause of such diversity was to be found in the written Creeds, Confessions of Faith, Articles of Religion, and other formularies of the different Churches, at once set themselves about the work of prevailing on Christians to surrender all these epitomes of faith and morals, and take the Scriptures solely for their guide. In

seeking to accomplish this object, they sought the aid and co-operation of the ministers and members of the Presbyterian Church, with which they at that time stood connected. As a body, the Church refused to sanction or assist in the undertaking. A few members however gave in their adherence, and a small congregation was soon collected at Brush Run, and a meeting-house partly erected, Thomas and Alexander being regularly chosen and appointed as associate pastors of the church. The organization of this church took place on the 7th day of September, 1810. After the organization of the above church, the minds of both father and son underwent a change in relation to the subject of baptism. Hitherto they had, as Presbyterians, been pædobaptists—believing in the validity of infant baptism, and in sprinkling as the mode. They now became believers in immersion as the only mode, and in its administration to adult believers only. Having themselves been sprinkled in their infancy, they thought it necessary to submit to the ordinance anew, and, with several other members of their congregation, were immersed on the 12th day of June, 1812. In consequence of this step, many of their members, who still retained predilections for infant baptism, left them and returned to their former church associations. Those who remained however were of one heart and mind on the subject of baptism. Being drawn thus unexpectedly into close juxtaposition with the Regular Baptists, overtures were made by the latter to the Brush Run church, to the effect that they might become more closely and formally connected together. Accordingly, in the latter part of the year 1813, they became associated with the Red Stone Baptist Association, with the understanding, however, that no terms of union should be required, except such as were required by the Word of

God. This connection with the Regular Baptists gave Alexander Campbell a much greater degree of influence than he would otherwise have possessed. It however caused considerable opposition among those members of the Red Stone Association, who were not of Mr. Campbell's way of thinking in reference to creeds and formularies of faith. As a consequence the church at Brush Run was the object of much fierce invective, and its connection with the Association was sought to be destroyed. Meanwhile parties had formed in the Brush Run church, one of which desired to withdraw all connection from the Association; and for the purpose of saving the church from division and contention, Alexander Campbell and some thirty others obtained a dismissal from the same, and immediately organized themselves into a new church in Wellsburg, Va., and were afterwards admitted into the Mahoning Baptist Association of Ohio. This took place about ten years after the organization of the Brush Run church; and so great were the benefits arising from this change of relation, that in 1828 the Association as a body formally embraced Mr. Campbell's views, and rejected all formularies of faith and doctrine, and relinquished all authority over the churches within its bounds. The forsaking on the part of this Association of the old landmarks, could not but awaken jealousy and hostility on the part of many of the Baptist churches and Associations who, still unconvinced by Mr. Campbell's reasoning, preferred the old system of church fellowship and doctrine. Hence, shortly after the abandonment of the established usages of the Baptist Church by the Mahoning Association, a large number of churches in the country contiguous to it, and composing the Beaver Association, formally withdrew their fellowship from said Mahoning Association, and the

churches connected with it. The example thus set by the Beaver Association, was soon followed by other Associations and churches in Kentucky and Virginia, who not only excluded from their fellowship Mr. Campbell and the churches and Associations embracing his views, but also those of their own members who believed in his doctrines. Thus were Mr. Campbell and his followers no longer an integral part of the Baptist Church. Being thrown upon their own resources, they immediately formed distinct churches, and declared themselves independent; in which state they have remained until the present day. The exclusion of Mr. Campbell and his followers from the Baptist churches, did not operate prejudicially to the interests of his cause, but rather served to give greater publicity to his particular views; and many who had hitherto stood aloof from him, at once identified themselves with his followers. From that period the Disciples of Christ have been slowly but steadily increasing in numbers and influence, not only by accessions from the world, but by secessions from other Churches, including the Baptist, Presbyterian, Episcopalian, Methodist, Lutheran, and even the Roman Catholic Churches. The principles of this denomination are not confined to the United States. Disciple churches have been formed in Canada, England, Scotland, and Ireland.

DOCTRINES.

It is somewhat difficult, in the absence of a written creed or confession of faith, to learn the precise points on which the Disciples differ from other denominations; thus much however may be said: that they believe in the general or universal redemption of mankind; in the divinity of Jesus Christ; in the necessity of baptism *for* the remission of sins. On this last point they differ materially from their

Baptist brethren, the latter admitting none but believers to the ordinance; and the former insisting on baptism as a pre-requisite to saving or justifying faith,—as a duty to be performed *before* pardon of sin can be secured. Hence penitents are in their view the proper subjects of Christian baptism. As to the mode of baptism, they believe exclusively in immersion. They adopt also the practice of weekly communion. Although they are immersionists, they debar none from the Lord's Supper on account of an invalid baptism; indeed they do not consider baptism to be an indispensable pre-requisite to communion. The Disciples do not appear to believe in what is technically called conversion, or an instantaneous transition from sin to holiness, and from guilt to justification; but rather, that the work of regeneration or conversion is progressive through life. In regard to the Sabbath also their views differ from those of other Churches. The Jewish Sabbath, or seventh day of rest, they conceive to have been done away at the entering in of the Christian dispensation; that the first day has not been (as is generally believed by other Christians) instituted in the place thereof, as a day of obligatory rest, but that it is nevertheless proper to set apart the first day of the week as a day of praise, and for the purposes of public worship, and especially to commemorate the resurrection of Jesus Christ from the dead; also wherein to take up collections for the poor.

CHURCH GOVERNMENT.

Their church government is independent, each church being permitted to manage its own affairs, without hindrance from any other body or power. Their church officers are Elders, Evangelists, and Deacons. The elders and deacons are officers of local churches; and the evan-

gelists itinerate through the connection, and are generally supported as missionaries at large, by the contributions of the Disciples.

MODE OF WORSHIP.

This differs not materially from the worship of the Regular Baptists, with the exception that the ministers, instead of selecting a single passage of Scripture as a text, usually expound a whole chapter. They also practise weekly communion, and admit freely members of other churches to commune with them.

INSTITUTIONS AND STATISTICS.

The Disciples have numerous seminaries of learning for the education of their youth; and among these, two Colleges of some repute,—Bacon College, in Kentucky, and Bethany College, in Bethany, Virginia, Mr. Campbell being the President of the latter institution. They have also several associations of a benevolent and religious character among them. They publish a number of periodicals, the most able of which is called the "Millenial Harbinger," now, or till recently, edited by Mr. Campbell, Jr.

The Disciples are found in the greatest number in the Southern and Western States, particularly in Ohio, Illinois, Indiana, Virginia, Kentucky, and Missouri; and as their declared object is the union of all parties, sects, churches, and denominations, in one great brotherhood of disciples, they expect to flourish and spread until all party names shall be given up, and all religious people become simply the "Disciples of Christ."

The number of churches belonging to this denomination in the United States is about 1,600; of ministers about 1,000; and of members, 127,000.

ARTICLE XXIX.

CHRISTIAN CONNECTION. (UNITARIAN BAPTISTS.)

HISTORY.

The Christian Connection is purely American in its origin, having sprung from no church or society in Europe, or other part of the Old World. Neither did it spring from any one body of Christians in the New World, but from three different sources widely apart from each other—the Methodist, Baptist, and Presbyterian Churches.

The first source was found in the State of North Carolina. When the secession from the Methodist Episcopal Church took place in the year 1793, commonly called by Methodists the "O'Kelly Secession," the seceding body at first took the name of "Republican Methodists," but afterwards resolved to be known by no other name than that of Christians. The second source had its location in Vermont. In the year 1800, Dr. Abner Jones, a member of the Baptist Church in that State, becoming dissatisfied with the creed of his Church, and with all party names and sectarian denominations, and preferring the Bible alone, as the confession of his faith and the code by which to regulate his morals and conduct, labored to gather together a church composed of those who entertained sentiments like his own. He soon succeeded in organizing a church of twenty-five members in the town of Lyndon, Vt. Two years afterwards he organized another in Bradford, Vt., and during the ensuing year, still another in the State of New-Hampshire. He was soon aided in his labors of

founding churches, by ministers from the Close Communion and Free Will Baptist Churches, who left their former associations, and in some cases brought their flocks with them. The third source had its location in Kentucky and Tennessee. About the year 1800, an extensive revival of religion took place in the Presbyterian Church in that region of country. While some of the Presbyterian ministers labored for its promotion, others, supposing it to be the effect of mere animal excitement, labored assiduously for its suppression. This opposition to the revival was no doubt increased from the fact that its chief promoters were supposed to preach anti-Calvinistic sentiments. At length, in the year 1801, the Synod of Kentucky attempted formally to apply a remedy for the cure of the existing evils, the result of which action was that five of its ministers withdrew from the jurisdiction of the Synod, and organized themselves into a new and independent Presbytery, called the Springfield Presbytery. They kept up this organization for about two years, when they formally adopted a new name for themselves and followers—that of Christians.

From these three distinct sources arose the Christian Connection in the United States; and although at first they were unapprised of each other's existence, yet as they subsequently became acquainted with each other's views and sentiments, they became consolidated into one general body, under their proper denominational title — The Christian Connection. Since the period of the union of all the societies springing from these respective sources, the "Christians" in the United States have become quite numerous.

DOCTRINES.

The Christians have no written creed, or discipline, aside from the New Testament; consequently they have no

written confession of faith to serve as data from which to judge of the doctrines maintained by the body. In the absence of a written creed, however, they have what may with propriety be denominated an *unwritten* creed, or system of theology, which is uniformly preached among them, and believed both by preachers and people. This system embraces the following particulars, as far as we can judge from their preaching and writings: 1. That man by nature is a sinner, and stands in need of forgiveness and regeneration. 2. That Jesus Christ died for all men, without respect of persons. 3. That all men ought to repent, believe, and be converted. 4. That apostasy from the true faith is possible, and that without repentance such apostates must be for ever lost. 5. That rewards and punishments in a future state are eternal in duration. 6. That Jesus Christ is the Son of God, but not equal with the Father, and that the doctrine of the Trinity is unscriptural. 7. That the sufferings and death of Christ were expiatory and vicarious. 8. That adult believers are the only proper subjects of Christian baptism, and immersion the only mode. 9. That all creeds, confessions of faith, articles of religion, disciplines, or written covenants, are unauthorized by Scripture, superfluous, and dangerous.

CHURCH GOVERNMENT.

Each society or church is congregational, and forms in itself an independent body, both in regard to matters of faith and discipline. The churches however are represented by ministers and lay delegates in Annual Conferences. In the latter bodies ministers are received and ordained, or recommended to the churches as pastors. The character of each minister passes in review before this body every year, and measures of a general nature are adopted and recommended.

MANNER OF WORSHIP.

Their mode of worship is very similar to that of the Free Will Baptists, with whom they appear at times to hold fraternal intercourse, and between whom there is also a great similarity in regard to all points of doctrine, excepting that which relates to the divinity of Jesus Christ, the Free Will Baptists being Trinitarians. There is also a similarity in their mode of preaching, and the recitative tone of voice employed in their public performances. It is perhaps in consequence of the existing similarity which obtains between the two bodies, that the Christians have sometimes been called Unitarian Baptists, a name however which they disavow.

STATISTICS.

The Christians have a General Book Concern at Albany, N. Y., from which press nearly all their denominational works are issued. The "Christian Palladium," a religious paper, is also published at this press. They have three or four other periodicals published in different parts of the country. They have three seminaries of learning, one in New-Hampshire, one in New-York, and another in North Carolina. The number of ministers and members cannot be accurately ascertained. The highest probable number of the former is 1,500, and of the latter, 35,000.

ARTICLE XXX.

MENNONITES.

HISTORY.

Menno Simon, the founder of this sect, was a native of Friesland, Holland, and was born in 1495, being the contemporary of Martin Luther, and other great reformers of

that age. He was at first a Roman Catholic priest, but after carefully reading the New Testament, became a reformer, and extended his travels through different countries of Europe. Being a man of deep piety and exalted virtue, and being possessed of brilliant powers of persuasion and eloquence, he not only drew large congregations to listen to his appeals, but many became convinced of the truth of the reformed religion, so that he soon had the pleasure of numbering his followers by tens of thousands scattered throughout the provinces of Germany, Holland, Westphalia, and other portions of the continent. His disciples and followers at length became the objects of bitter persecution on account of their religious peculiarities, and were forced to seek refuge in other lands from the fury of the oppressor; and in 1683 a company of Mennonites emigrated to Pennsylvania, at that time under the government of William Penn, where being joined in subsequent years by other immigrants, they at length were able to form considerable settlements, and to become somewhat numerous, particularly in Pennsylvania, where the principles of the sect became permanently established, and where many Mennonites are to be found at the present day.

DOCTRINES

Up to the year 1727, the Confession of Faith of this body of Christians had always been couched in the Dutch, German, and French languages, but in the latter year was translated into English; since which time there has always been an English version.

Their Articles of Faith are eighteen in number. The 1st asserts their belief in God; 2d. In the fall of man; 3d. In the promise of a Saviour; 4th. In the birth of Christ, and his character as God of the universe, and that he died for

all men; 5th. In the gospel; 6th. In the necessity of repentance and reformation; 7th. In the baptism of believers; 8th. In the Church of God; 9th. In church officers, consisting of Teachers, Deacons, and Deaconesses; 10th. In the Lord's Supper; 11th. In feet-washing; 12th. In the marriage of believers; 13th. In a magistracy; 14th. In non-resistance in cases of defense; 15th. In the unlawfulness of judicial oaths; 16th. In excommunication; 17th. In avoiding the excommunicated; 18th. In a resurrection, general judgment, and in eternal rewards and punishments.

From the above condensed statement of their Articles of Faith, it will be seen that the Mennonites are Trinitarian and Arminian in their views of theology. They are not Baptists, so far as the mode is concerned, as might be inferred from the seventh article, for they invariably administer the ordinance by pouring water on the head of the candidate.

FORM OF GOVERNMENT AND USAGES.

In church government they maintain a sort of moderate episcopacy, their church officers being Bishops, Elders, Deacons, and Deaconesses. These are usually chosen by casting lots, and they receive no compensation for their official services. Their ecclesiastical bodies meet twice a year, and are called Semi-annual Conferences. They practise the ordinance of feet-washing, and are represented as an industrious, tidy, peaceful, and hospitable people. They are found scattered more or less through Pennsylvania, Ohio, Maryland, Indiana, New-York, and Canada.

STATISTICS.

The number of ministers is supposed to be about 240, and of members in communion with them about 60,000.

ARTICLE XXXI.

REFORMED MENNONITES.

HISTORY.

This body, like the one treated of in the preceding Article, derives its name in part from Menno Simon, for whose history see said Article. Previous to the year 1811, the Reformed Mennonites formed a part of the Mennonite body; but believing that the latter had become somewhat corrupt by permitting practices to exist among them at variance with their Articles of Faith, and that they had fallen from their original state of purity, many efforts were made by the more devout to bring the majority to repentance and reformation; but these efforts proving unavailing, a few of the zealous members withdrew from the parent body, and organized a new branch in the year 1811, in Strasburg, Lancaster county, Pa., at which time and place they chose the Rev. John Hern as their leader and minister. Mr. Hern labored successfully in the ministry, and through his instrumentality many souls were professedly brought into the kingdom of Christ. Members and ministers were multiplied, until branches of this body were formed in different portions of Pennsylvania, Ohio, Indiana, New-York, and Canada.

DOCTRINES.

Their Articles of Faith are similar to those of the parent society, with the exception of another, which they have added to the original number, which forbids the holding of any civil office in the gift of the people, or State and General Governments; and also a few additional clauses to other

articles, the most important of which is one which forbids voting for civil or magisterial officers.

CHURCH GOVERNMENT, &c.

Their form of government is also similar to that of the body from which they seceded, as are their usages and form of worship. As they account it sinful to obtain any statistical information in regard to their numbers, &c., we have no opportunity of knowing the exact number of ministers and members. The former probably amount to about one hundred, and the latter to five thousand, more or less.

ARTICLE XXXII.

HOOKER MENNONITES.

HISTORY.

This small sect of Christians is a branch of the parent Mennonite Society in Holland and Germany. In the latter part of the seventeenth century, a distinguished Swiss divine by the name of Jacob Amen began preaching the doctrines of the Mennonites in different parts of Switzerland and Germany. Although not properly the founder and originator of this sect, yet he took such a prominent part in their proceedings, that this body has sometimes been called by the name of the Amish Church, in honor of its patron and friend, although such a name is publicly disavowed by the ministers of the same, while they claim to be the descendants of the Waldenses, and a legitimate branch of the Mennonite Society.

By whom and when the principles of the Hooker Mennonites were introduced into the United States, is not certainly known. Probably some of this sect accompanied

the members of the parent Mennonite Society in their migration from Europe to America about the beginning of the eighteenth century; since which time they have maintained a separate though somewhat feeble existence in those places where the other Mennonite bodies mostly flourish.

DOCTRINES, USAGES, &c.

The doctrines of the Hooker Mennonites are similar to those of the Mennonites and Reformed Mennonites, the great difference between them being, that the former body are disposed to be more simple in their dress and manners, and much more strict in their discipline. The name "Hooker" Mennonites, originally a term of reproach, was given them on account of their having discarded the use of buttons in their clothing, and substituted the use of hooks, while for an opposite reason the other main branch of the Mennonite Society is sometimes known by the name of "Button" Mennonites, or "Buttonites." Their mode of living, manner of worship, form of church government, church officers, opposition to war, offensive and defensive, and to holding civil offices or taking judicial oaths, are all similar to those of the Mennonites. Their number in the United States is probably about five thousand.

ARTICLE XXXIII.

UNITED BRETHREN, OR MORAVIANS.

HISTORY.

The United Brethren were originally the descendants of the Bohemian and Moravian Christians in Europe, who being persecuted in their own countries formed a religious

settlement under the auspices and supervision of Count Zinzendorf, a German nobleman of wealth and influence. For the purpose of affording them protection, he invited the persecuted reformers of his own and neighboring countries to meet together and form a community on one of his landed estates in Germany; which invitation being accepted by large numbers, a village was very soon formed to which the name of Herrnhut was given.

After a while it was observed by Count Zinzendorf, that although there was an agreement in opinion in relation to important and fundamental doctrines among his protégés, there nevertheless existed a difference of views in relation to those of minor consequence; which disagreement suggested to the mind of the Count the propriety of their adopting certain articles of faith in regard to which they could all agree and yield their ready assent, while at the same time they could avoid an expression on those points in reference to which not only they, but the Protestant world, were more or less divided. Having adopted a formula of faith, they formed themselves, in the year 1727, into a social and religious community, wherein all the property owned by individual members of the body became invested as common stock, to be used for the benefit of the whole.

As the Herrnhut establishment increased much faster in numbers than facilities could be provided for their steady employment and comfortable support, it was judged best to form other communities in other parts of the world, where greater facilities could be secured; and in due time colonies of Moravians made their appearance in Holland, England, and America.

The first colony of United Brethren in America immigrated about the year 1745, and settled in Pennsylvania,

where they formed the village of Bethlehem. Subsequently other colonies arrived, and formed the communities of Nazareth and Litiz in Pennsylvania, and Salem in North Carolina. From the period of the settlement of the first Moravian colony in the United States to the present time, the United Brethren have existed in considerable numbers in different parts of the Union, particularly in New-York, Philadelphia, and other cities and large towns. Although the Brethren at first adopted the common stock principle in Europe, yet being attended with many difficulties and perplexities, it was abandoned on the arrival of the colonies in America, where land being cheap, and other facilities great for individual enterprise, there did not exist the same necessity for the community system. But while the system of a community of goods was abandoned for a more beneficial one, the old system, as it had existed, served in some measure to prepare the way for a closer connection, both in religious and temporal matters, than would probably have obtained without its prior existence.

DOCTRINES.

The doctrines of the Moravians are those which are considered fundamental by all evangelical denominations. The body puts forth no creed, but such as is acknowledged by all orthodox Churches. While considerable latitude of views obtains among the members in relation to minor points, there is a general assent given by them to the great leading truths of Christianity. As an expositor of their general views, the Augsburg Confession of Faith is alluded to by them, although no subscription or assent thereto is required of any of their members or ministers. The majority, perhaps all, are decidedly Arminian, and believe that Jesus Christ died for all men.

CHURCH GOVERNMENT AND USAGES.

It is in their social and ecclesiastical relations, rather than in a doctrinal view, that the Moravians will be looked upon with interest. The Church of the United Brethren is peculiarly a missionary Church, in every country where it exists; and it is safe to say that no other Church, society, sect, or denomination has, with the same amount of means, accomplished as much for missions as have the Moravians. At an early period of their history, missions were established by them in the West Indies, Greenland, Labrador, Cape of Good Hope, Surinam, and various other places, and these missions have been abundantly successful in advancing the knowledge of the gospel. All the missions of this Church are under the control of a central missionary department; and in whatever part of the world missions have been established, societies raised, or communities formed, all are subject, directly or indirectly, to the direction of the parent Board of General Directors, at or near Herrnhut. In England and the United States there are subordinate local Boards of Elders, who manage the affairs of the Society, or "Unity," as the Brethren prefer to call their associations. The appointment of all ministers and missionaries to their respective offices and fields of labor, rests entirely with these Boards of Elders. Each community is governed directly and locally by an Elder and a Committee, the latter being chosen by the male members of the church. In villages composed entirely of Moravians, all moneys necessary to be raised for the support of the local ministry, missions, education, police regulations, &c., are regularly assessed by this Committee to each householder and tax payer; and should there remain a surplus on hand, after defraying all necessary expenses,

such surplus goes to other communities, who stand in need of assistance.

A local community, when fully organized, has the following peculiarities: No person but a member of the Society can become a householder, or permanent resident among them. All balls, plays, gambling, and parties of pleasure or amusement, and promiscuous meetings of youth of both sexes, are strictly forbidden. Single brethren's houses, and single sisters' houses, are erected and occupied separately by each of these classes. Houses are also provided for the exclusive use of the widows. The children are placed under the superintendence of one of their own sex, and the whole establishment is placed under the superintendence of Elders and Eldresses, who have the oversight of these various classes of persons. The Elders, with the minister and committee before alluded to, constitute the government of the place.

MODE OF WORSHIP, &c.

Religious worship is publicly observed on every evening of the week. On the morning of the Sabbath, the litany is read in public service, and a sermon delivered by the minister. Holy days, such as Christmas, Good Friday, Easter, Pentecost, &c., are statedly observed with all due solemnity. Before partaking of the Lord's Supper the congregation usually meets to sing hymns, and play or listen to instrumental music. They also frequently hold love feasts, in which they partake of cakes, coffee, chocolate, or tea. On the festival of Easter, they have a ceremony of a peculiar kind. The congregation assembles in the burying ground at sunrise. Here a service accompanied with instrumental music is performed, in commemoration of all who have died in the Lord during the year.

The death of every member of the community is pub-

licly announced by a band of music marching through the village. At the funeral also, the band accompanies the procession to the grave, playing favorite lively hymn tunes, while on the part of all there is no sign of mourning exhibited of an external character. During the performance of the band the body is committed to the silence of the grave, in hope of a better resurrection. The burying grounds of the Moravians are laid out with great taste, reminding one of a flower garden, rather than of a place of sepulture. Another peculiarity of the Moravians is their habit of casting lots in order to decide all difficult questions, believing as they do that the disposing thereof is from the Lord.

The Moravians have an order of ministers called Bishops, who alone possess the power of ordination; an order of Elders, to administer the sacraments; and an order of Deacons, who in certain cases administer the sacraments also. They have also female Elders, or Eldresses, who are not ordained, and who have no voice in the transaction of business. Members of the community who violate the rules may, after reproof has been given without effect, be exeluded from the society. Members who become dissatisfied may leave at any time. There are few if any communities in the United States organized in the above perfect manner. Indeed many of the members do not reside in any community, but are found scattered through many of the villages and cities of the land.

STATISTICS.

The probable number of United Brethren, ministers, and missionaries, in the United States, is about two hundred; with a membership of about ten thousand.

ARTICLE XXXIV.

UNITED BRETHREN IN CHRIST, OR GERMAN METHODISTS.

HISTORY.

THIS body of Christians dates its origin to the year 1758. The founder of it was the Rev. William Otterbien, a pious and distinguished minister of the German Reformed Presbyterian Church, who emigrated to this country in the year 1752. Being deeply imbued with the spirit of his Divine Master, he engaged in the most arduous labors, being assisted by other German divines, who, partaking of the same pious spirit, spent their strength for the good of their countrymen in America. At an early period of their American history, they associated largely with the people called Methodists, and on account of their familiarity with this people, they acquired the name of "German Methodists," by which name they are still known in some parts of the country. Mr. Otterbien had the honor of assisting at the ordination of the first Methodist Episcopal Bishop in America,—Francis Asbury,—who in some respects was very much like this holy, gifted man, whose popularity and moral influence as a preacher were very great, not only among the Germans, but among the English population. At the call of Mr. Otterbien large congregations would assemble from all parts of the country, and spend a number of days together in the worship of God in some grove or other selected place. At these meetings, which on account of their size and importance were called "Big Meetings," the leading doctrines of the gospel were faithfully and fearlessly preached, without reference to any denominational peculiarities; and such was the spirit of brotherly love and affection which existed among the people assembled at

these meetings, that many Lutherans, German Reformed, Methodists, Mennonites, &c., desired the organization of a body of believers where the disputed points of theology might be kept out of sight. Accordingly, at one of these Big Meetings, held in 1758, measures were taken to accomplish such an organization, and in the following year a Conference was held in Baltimore, where some progress was made towards the desired result; but it was not until the year 1800 that the Church was in all respects fully organized and became formally known as the Church of the United Brethren in Christ. At the Conference which fully organized the Church Mr. Otterbien and Rev. Martin Boehm were duly elected Bishops of the Church; and from that period down to the year 1815, the ministers and members increased to such a degree, that at the latter period it was found necessary for self-preservation to adopt a regular plan of church government. And since that time their increase has been gradual, but steady, from year to year.

DOCTRINES.

At the Conference in 1815, when the plan of Church government was adopted, a Confession of Faith was also prepared and assented to, which has since remained the exponent of their principles of belief. This Confession of Faith contains nothing in relation to minor theological points, and embraces only the fundamental principles of Christian faith, as recognized and taught by all evangelical Churches, with the exception of those which relate to the manner of observing the celebration of the Lord's Supper, and the ordinances of baptism and feet-washing; the mode of observing the two former being left to the judgment of the person concerned, and the obligation of the latter with his conscience whether to comply or otherwise. It is only necessary to add, that they believe in the Trinity in Unity,

in the necessity of regeneration, and in endless rewards and punishments.

CHURCH GOVERNMENT.

The plan of church government proposed and adopted in 1815 provides for the establishment of a quadrennial General Conference, the Bishops to be Presidents thereof, and who are to be elected at each session of the body. It provides also for the holding of Annual Conferences, of which local preachers form a part.

In addition to these General and Annual Conferences, they have Quarterly Conferences, Societies, and Classes, similar to those among the Episcopal and other Methodist Churches. They have also Stations, Circuits, and Districts; Bishops, Presiding Elders, Travelling and Local Elders, and Preachers, Exhorters, Stewards, and Class Leaders. The General Conference delegates are elected by the laity of the Church, as are also the ministers who compose the Annual Conferences. Stewards are elected by the Quarterly Conference, and Class Leaders by their respective classes. It will thus be seen that the government of the Church is a moderate or congregational episcopacy, or a system which embraces two different kinds of government, the episcopal and laical.

RULES OF THE CHURCH.

Among other rules of discipline by which the United Brethren are governed, we find those prohibitory of Free Masonry and other secret societies, slavery, drunkenness, or using, manufacturing, or trafficking in spirituous liquors.

MODE OF WORSHIP AND STATISTICS.

Their manner of worship and mode of doing business are similar to the usages of the Methodists in these respects.

The number of ministers belonging to this body is at present said to be about 500, with a membership of 67,000.

ARTICLE XXXV.

CHURCH OF GOD.

HISTORY.

THE small sect claiming the above title, originated in the year 1830, with Rev. John Winnebrenner, a minister of the German Reformed Church in Harrisburg, Pa. This minister, for ten years previously, had been the pastor of the German Reformed congregation in the above place, and during the period of his pastorate, revivals of religion were frequent within the bounds of his pastoral charge; but as the older members of his church had never themselves felt the power of converting grace in their own hearts, they violently opposed the progress of the work of God, and were aided to some extent by ministers of the German Reformed Church in other localities. But in spite of opposition the work of revival continued, and extended itself to other churches and congregations. Indeed a large number of new churches were raised up as fruits of these revivals, until at length they became sufficiently numerous to form a respectable body by themselves. In the meantime, Mr. Winnebrenner's sentiments in regard to theology and church government underwent a change, and other preachers were raised up from among the converts whose views coincided with those advanced by their acknowledged leader. In the year 1830, a call was made for holding a Convention, for the purpose of forming an association between the churches, and adopting measures whereby they might more efficiently co-operate in the great work of saving souls. Upon the meet-

ing of the Convention, Mr. Winnebrenner was chosen Speaker, or Moderator, and the result of their deliberations was the organization of a body separate from the German Reformed Church, and bearing the title "*Church of God.*"

DOCTRINES.

The doctrines of this Church are Arminian. She rejects wholly the theory of unconditional election and reprobation, and advocates in strong terms the universality of the atonement. On all other points fundamental to Christianity she agrees with all orthodox Churches. In addition to baptism and the Lord's Supper, she practises the rite of washing the disciples' feet, and considers the latter ordinance as equally obligatory upon Christians as the two former. In relation to baptism she teaches that immersion is the only proper mode, and adults the only proper subjects. She teaches also that the Lord's Supper should be administered frequently, but only in the evening, and that the communicants should receive it while in a sitting posture. She believes in the utility of extra combined efforts for the salvation of souls, such as protracted meetings, camp meetings, &c. She bears a decided testimony against intemperance, war, and slavery, and makes it the duty of her members to abstain from all these evils. She teaches also the personal reign of Christ on earth, and a thousand years of millenial glory; that new heavens and a new earth will be literally created; that there will be two distinct resurrections, the first at the beginning of the millenial reign, and the latter that of the wicked at the end thereof.

CHURCH GOVERNMENT.

In church government this body is independent and congregational; yet the members of all churches when duly

organized are subject to the supervision of a Church Council, composed of the Preachers in Charge, and the elders and deacons of each church, all of whom are elected by the members. In addition to the councils of each local church, they have a confederation of churches called an "Eldership," consisting of all the pastors within certain bounds, and an equal number of ruling elders as delegates. She has in addition to her local churches, or stations, larger fields of operation, called circuits. Hence her ministers are some of them stationed, and others travel on circuits, and others are missionaries at large.

STATISTICS.

This Church sustains one religious periodical, called the "Gospel Publisher," issued at Harrisburg, Pa. She has one Annual Conference, three Elderships, about one hundred ministers, and twelve thousand members.

ARTICLE XXXVI.

JEWISH CHURCH.

HISTORY.

For the origin of this Church we refer the reader to the Books of Moses in the Old Testament, and to the works of Josephus, the Jewish historian. In the year of our Lord 70, as is well known, Jerusalem, the metropolis of the Jews, was destroyed by a Roman army under the command of Titus, the son of Vespasian, the Roman Emperor; at which time eleven hundred thousand Jews were destroyed by sword, fire, or famine. The survivors of this horrible

carnage took refuge in different countries, but wherever they could collect their scattered numbers in sufficient force, they generally resorted to arms against the governments under which they lived. In the year 130, Barocaba, who pretended to be the Messiah, raised an army of two hundred thousand men for the purpose of destroying the Roman power and re-establishing themselves in Jerusalem; but they were defeated by the forces of the Emperor Adrian, with a loss of sixty thousand men. Having become scattered through all the nations of Europe and the inhabited portions of Asia, measures were resorted to by the respective powers to destroy, if possible, every remnant of the Jewish race. In France, Spain, Portugal, Italy, and other nations, they were massacred by tens of thousands. In England, in the year 1291, a decree of banishment was issued against them, and it is said that no less than one hundred and sixty thousand Jews had to flee for their lives. Not only Christians, but heathen and Mohammedan nations persecuted and destroyed them; and one of the greatest wonders of history is, that after having been scattered, peeled, and torn by every nation, they have been preserved as a distinct race in an almost miraculous manner. It is estimated that the present number of Jews in the world is fully equal to the number existing at the birth of Christ.

The first emigration of Jews to America took place about the year 1660. It consisted of a company of Spanish and Portuguese Jews, who fled from their respective countries to escape persecution and death, and settled in the Dutch colony of New-Amsterdam, now New-York. About the year 1770, a colony of Jews settled in Newport, Rhode Island, and formed a congregation, which existed until after the close of the Revolutionary war, at which time they

scattered to different parts of the country. In 1780, the first congregation of Jews was formed in Philadelphia, by a company who removed from New-York city, and in the following year they erected a synagogue. About the same time settlements of Jews were made in South Carolina and Virginia.

Since the independence of the colonies was secured, the civil disabilities under which the Jews labored have been in a great measure removed; and, as a consequence of this humane policy, many thousands have emigrated to the land of equal rights, and at the present time Jews are found in every State of the Union, but are principally residents of large and populous places, and for the last ten or twelve years have become exceedingly numerous.

DOCTRINES.

The Jews believe in the Scriptures of the Old Testament, but entirely reject the New, as being any part of the Word of God.

They believe that Jesus Christ of Nazareth, the Christians' acknowledged Saviour, was not the Messiah promised by God in the Old Testament. They consequently reject him as being the CHRIST.

They believe that the Messiah promised in the Old Testament will in due time come, for the redemption of his people Israel, and their restoration to their own land of Judea. They believe that the expected Messiah will be a man like unto Moses of old and the prophets; that he will not be God, nor the Son of God, nor angel, but man only.

They believe in One God, Creator of all things; in His Unity, Spirituality, and Eternity.

They believe that the law was given by Moses, and that

a true record of the history of the Jews is given by the Old Testament writers, and that all parts of the Old Testament are equally sacred and inspired.

They believe in the resurrection of the dead, and in a future state of eternal rewards and punishments, and that there is a place of limited punishment, from which the souls of the less sinful will be finally delivered. Hell and purgatory they consider not to be different in regard to place, but in duration,—the one being endless, the other limited; and that, except for certain sins, such as heresy, the duration of punishment for a Jew will not be longer than a year: hence they pray for the souls of the departed dead, that they may be delivered from the pains of the middle state.

They believe that God has revealed Himself in two ways,—by His Written Law and by His Oral Law,—both being delivered to Moses, the former having been recorded, and the latter having been handed down by tradition from parent to child through all generations; and that the latter is of equal authority with the former.

They believe, that previous to the coming of the Great Messiah, there will appear a Messiah of an inferior rank, born in humble circumstances, who will prepare the way for the coming of the latter, who will make his appearance with great pomp and splendor.

They believe that the Great Messiah will subdue the nations of the earth to himself, restore the kingdom to Israel, and that the Jews will again possess the land of their fathers, all nations be converted to their faith, and be blessed according to the promise given to Abraham. The time of the fulfilment of this promise they do not pretend to know, but believe it may be thousands of years hence.

CHURCH GOVERNMENT.

The Jews in America are under no ecclesiastical authority, aside from that of the local congregations. Each congregation makes rules for its own government, as circumstances and expediency may demand. They elect their own minister, either for a term of years or for life, and all the ordination their ministers have is that of being elected.

MANNER OF WORSHIP.

Since the destruction of the temple at Jerusalem, the Jews have had no altar, no sacrifices, and no offerings of any kind. In their synagogues the services consist mostly of prayer, the reading of the Law, and preaching. It is customary for the more devout to repair to the synagogues three times a day for purposes of prayer. The prayers in the synagogue are offered in Hebrew; so also is the reading of the Law clothed in the Hebrew tongue. The sermon is usually in the national language of the hearers.

CUSTOMS, &c.

The Jews abstain from meats forbidden by the Levitical law, and from all other things therein prohibited. Swine's flesh is still held in abhorrence by them. They carefully instruct their children in the Jewish Scriptures, and teach them in early life to translate the Hebrew Pentateuch and Prophets into their vernacular tongue. They observe strictly the seventh day of the week as the Jewish Sabbath, and maintain their worship on that day. They however do not disturb Christians on the first day while observing the latter as the Christian Sabbath. The congregations usually support their own poor, and do not suffer them to become a public burden.

The Jews have in all ages and among all nations been

noted for their successful acquisition of wealth. The same characteristic remains at the present day, both in regard to the Jews in America and other parts of the world. Indeed the chief financiers of England and continental Europe are the Rothschilds, who have probably more wealth at command than any other family, house, or firm in the civilized world.

LITERARY INSTITUTIONS, &c.

The Jews pay great attention to the education of their youth. They have in the United States a number of institutions of a higher grade for instructing the young. They have also a number of ably-conducted religious periodicals, and patronize a literary and political paper in New-York city, which is edited with great ability by the celebrated M. M. Noah, himself an Israelite. Much attention is also given to Sunday-school instruction among them.

STATISTICS.

The Jews have synagogues in New-York, Albany, Philadelphia, Baltimore, Charleston, S. C., Savannah, Mobile, New-Orleans, Louisville, Cleveland, St. Louis, New-Haven, Boston, and other places. The number of Jews in New-York city is probably not less than twenty thousand. In the United States they have probably one hundred ministers, and seventy-five thousand members.

ARTICLE XXXVII.

NEW JERUSALEM CHURCH. (SWEDENBORGIANS.)

HISTORY.

THIS body of Christians owes its origin as a distinct sect to the labors and zeal of Baron Emanuel Swedenborg, a distinguished nobleman of Sweden, who was born in Stockholm, in the year 1689. His father was a Bishop of the Swedish Lutheran Church, and gave his son such a religious education as contributed in a great degree to form his character as the founder of a new Church. Swedenborg acquired while young a knowledge of the various languages and sciences taught in the Universities of his native land. He in early life became an author on an extensive scale, having published numerous Latin works on Natural Philosophy and the Kingdom of Nature, animate and inanimate; and as a reward for his literary and political services rendered to the Crown, was created a Baron or Peer of the Kingdom in the year 1719. In the year 1743 he turned his attention more particularly to the study of the Sacred Scriptures, and it was while engaged in such study, with a great intensity of thoughtfulness, that he fell into a trance and was carried, as he affirmed, by the Spirit into the invisible world, where God vouchsafed to reveal his will and impart to his servant the knowledge of a new system of divine truth for the benefit of mankind,—a system which, though new, would explain the theology of the Old and New Testaments, and open up to the astonished view of mankind the glories of a new and wonderful dispensation of truth.

Incredulous as many might be expected to remain in regard to the reality of his extraordinary call, Swedenborg was not wanting in either talents, influence, or logical acumen, to produce a favorable impression upon the minds of not merely the illiterate of his countrymen, but of some of the more learned, both of his own and other countries. Even clergymen of the Church of England, when they had heard, believed, and not only embraced his peculiar sentiments, but openly defended them; and it was not long before he had disciples in the different countries of Europe, and also in America. It was not however until the year 1783, that his followers were led to form a distinct Church. In the above year a New Jerusalem church was formed in England—the first probably in the world; and in 1784 the first public teachers of Swedenborg's doctrines appeared in America, and labored hard in Philadelphia and other places to form societies, but without much success. In 1794 the Rev. William Hill, an English clergyman, visited America, and in Philadelphia, Boston, and other cities, drew large audiences together, to whom he explained the peculiarities of the system of Swedenborgianism, and succeeded in producing a favorable impression, which resulted in the formation of several societies. The first minister of the New Church who was raised in America was ordained in 1798, since which time their principles have been making slow advancement, and have been gradually taking hold of the minds of the people, and among the rest, of some literary and scientific men of the nation, until at length churches have been formed in nearly all the large cities of the Union.

DOCTRINES.

The doctrines of the New Jerusalem Church are somewhat novel and startling to the uninformed reader. Volumes might be filled with the mere recital of the leading

doctrines of this Church, and all that can reasonably be expected in a work of this kind, is a mere reference to some of the leading topics which distinguish them from other denominations.

They disclaim altogether the idea of being a sect, party, or denomination, but assert that they constitute *the Church*—a new Church to be sure, but none the less *the Church* on that account. They claim that Emanuel Swedenborg was favored with a new and divine revelation from heaven; that in the year 1743, the Lord manifested himself to his servant personally, and opened his spiritual eyes, so that he was able ever after to converse with angels and spirits, and hold intercourse with the inhabitants of the spirit world, which he himself claimed he had done for twenty-seven years.

They believe that a portion only of the books of the Old and New Testaments are the Word of God; that the Pentateuch, Joshua, Judges, First and Second Samuel, First and Second Kings, the Psalms, and Prophets, in the Old; and the Four Evangelists, and Book of Revelation, in the New, are the true Word, while the others are to be considered as merely apochryphal and uninspired additions to the same.

They believe that the Trinity does not consist of three distinct persons, but that Christ was God in a visible form; that Father, Son, and Holy Ghost were embodied in his person, the Father being the soul, the Son the humanity, and the Holy Ghost proceeding from the Father and Son, being the divine operation, or manifestation of the mysterious Unity.

They believe that Christ did not make a vicarious offering for sin, but died for the purpose of subjugating the powers of darkness, which he gradually accomplished in

resisting temptation even unto death, his sufferings being intended as representatives of the state of the Church, in its different stages of trial and suffering.

They believe that God is both visible and invisible, material and spiritual; that he has both body and parts.

They believe that all inspired Scripture contains a celestial, spiritual, and natural sense; that under the letter is hidden a celestial meaning, which is revealed to the spiritual man; that the historical parts of the Old Testament have a spiritual signification hidden under the literal record of transactions; that in each of the three senses it is still truth, united by correspondences.

They believe that all men are in constant communication with angels and spirits, and that without such communication man could not exert any faculty of the soul.

They believe that the soul of man proceeds from his father, while the body is the offspring of his mother; that man has a spiritual body, inclosed in his material body; and that at death the latter becomes defunct, and will never have a resurrection, while the former will rise divested of its material clothing, and live either in happiness or misery.

They believe that as most men have a mixed character on earth, partly good, and partly evil, there will be different grades of happiness and misery, from the highest heaven to the lowest hell; and that an intermediate place is prepared for the reception and trial of departed spirits, possessed of a mixed character, where, after remaining sufficiently long to develop their true state, as to the preponderance of good or evil in their nature, they will be advanced to the society of angels, or become the companions of devils.

They believe that all angels and devils have once been

men, and that no other rational beings exist in the universe but God and the human race, all of whom are either constantly progressing in knowledge, virtue, and happiness, or are perpetually descending lower and still lower in sin and misery.

They believe that Scriptural regeneration is a gradual process, in producing which God and man co-operate; the former by assisting with divine influence, the latter by the performance of deeds of charity, and not by faith alone.

They believe that the Last Judgment took place in the year 1757, and that the earth hereafter is to be spiritually purified and abide for ever; that Christ, who has already come the second time, not in person, but in the power and glory of the spiritual meaning of his Word, will set up his kingdom upon earth; and that when the great work of regenerating and renovating the earth shall have been accomplished, then the "*Holy City, New Jerusalem,*" will descend from God out of heaven, and the dwelling place of God be with redeemed, purified men upon earth.

They believe that God dooms no person to hell; that he never punishes and never condemns the sinner; that his Holy Spirit is constantly vouchsafed to all on earth or in heaven, to assist them in overcoming the principle of evil; and even to devils, to preserve them from the evils which they seek; yet not so as to interfere with, or prevent, their moral freedom.

They believe that salvation is from sinfulness, and not from punishment. Those who do good become angels; those who persist in evil become devils; and that the association of devils constitutes hell, while the association of angels constitutes heaven.

They believe, that both in heaven and hell, there are different societies, or grades of character, where like seeks

like, and where every one carries with him his own heaven or hell, according to the ruling principles of his conduct on earth.

They believe, according to Swedenborg's own statement, that he "conversed with angels face to face, in their own habitations, which are like our houses on earth, but far more beautiful and magnificent;" that he has walked through the streets, gardens, fields, &c., of the angelic city, where the angels live somewhat in the same manner that we do on earth; and that all this he did "when fully awake, having his inward eyes opened."

In regard to some of the above points of belief, or claims to supernatural vision, the reader may fail to discover their true relation to other points of doctrine revealed in the Holy Scriptures. This may be accounted for in part by the acknowledged transcendentalism which pervades the entire system, and our want of space to amplify on each topic. On the subjects of general redemption, the salvation of all infants, the freedom of the will, &c., they occupy broad Arminian ground in opposition to Calvinism; but in regard to the vicarious nature of the atonement, and the work of regeneration, they are very far from being Arminians.

CHURCH GOVERNMENT.

The Swedenborgians prefer a moderate episcopacy to any other form of Church government. The clergy of this Church are divided into three orders, called Ordaining Ministers, or Bishops; Pastors, or Elders; and Ministers, or assistants to the pastor. The Bishops, or ordaining order, preside in the Conventions, Associations, and Conferences; ordain ministers, institute new churches, and exercise a general oversight of the entire Church. The Pastors have charge of local churches, and administer the sacraments.

The third order perform some of the functions of the second. A number of societies are represented in an Association composed of clerical and lay delegates, the latter having no voice in purely doctrinal matters. The Conventions are a higher body than the Associations, being composed of delegates from the latter.

MODE OF WORSHIP AND USAGES.

The Swedenborgians have a liturgy, which they generally use in public worship; but their ministers are not necessarily confined to its use. They use both vocal and instrumental music in their churches. In regard to dress and manners the members differ not from others, and they consider dancing and other recreations proper and useful. Swedenborg has been accused of advocating a laxity of morals, especially as it relates to the sexes, but this has been indignantly denied by his followers, who assert that his views on this point have been misunderstood and misrepresented. The Swedenborgians have an extensive literature, principally the fruit of their founder's labors.

STATISTICS.

The New Jerusalem Church has three Conventions in the United States: the Eastern, Western, and Middle; the former being considered the parent or General Convention, and receives delegates from the other two. They publish a number of periodicals in the United States, the most ably conducted being the "New Jerusalem Magazine," and the "New Churchman."

They have forty or fifty ministers, and about eight thousand members.

ARTICLE XXXVIII.

THE HOLY CATHOLIC AND APOSTOLIC CHURCH. (IRVINGITES.)

HISTORY.

The small body of Christians claiming the above title, is indebted for its origin, as a separate denomination, to the labors of the late Rev. Mr. Irving, of London, England. Mr. Irving had for many years been the minister of a Dissenting congregation in London, and during his pastorate discovered, as he thought, that the Churches of modern times had lost, not only the spirit, but the very form of Christianity, particularly as it relates to the organization of the Church, and the appointment of the proper officers necessary to its existence and perpetuity. Being at length fully convinced of the imperfect organization of the various Churches, he felt it his duty as far as possible to remedy the evil; and being instructed and aided, as he claimed, by the Holy Spirit, in his sincere efforts to place the Church in a Scriptural position, he appointed proper persons to fill the various offices in the Church mentioned by the Apostle Paul in the 4th chapter of Ephesians, viz.: "Apostles, Prophets, Evangelists, Pastors, and Teachers." Mr. Irving's success in organizing churches upon the new, or, as he claimed, the ancient model, was such that, in the course of a few years, seven congregations were collected by him in the city of London, besides others in different parts of England and Scotland. This denomination has maintained a separate existence in Great Britain until the present time, although it is said that of the seven Irvingite churches in London, one only remains.

In the year 1836, the principles of this Church were introduced into the United States by a number of ministers—Scotch and English—who came from the Province of Upper Canada, and located themselves for a time in the town of Potsdam, St. Lawrence county, N. Y. Being men of some talent, they soon succeeded in organizing a church, the members of which generally seceded from the existing evangelical churches in the vicinity. Since the time of their organization they have maintained a rather feeble existence, being at the present period, 1850, under the pastoral charge of the Rev. W. W. Andrews, formerly pastor of the Congregational church in Kent, Ct.

DOCTRINES.

The doctrines of this denomination are in many respects similar to those of other orthodox Churches. The Irvingites believe in the Being and Perfections of God; in a Trinity in Unity; in the proper and essential divinity of Jesus Christ; in his proper manhood; in the vicarious nature of the atonement made by him for sin; and in all the fundamental points of Christianity.

In regard to the difference of opinion existing between Calvinists on the one hand and Arminians on the other, they appear to side generally with the former.

In respect to baptism, they are pædobaptists in sentiment, and administer the ordinance to infants as well as to adults, by sprinkling.

The peculiarities of their system are: that they believe that God in these latter days has been reviving in the Church the supernatural workings of the apostolic age, by the bestowment of supernatural gifts to his ministers and members, such as "the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, the discernment of spirits, divers kinds

of tongues, the interpretation of tongues." They believe that the offices of Apostle, Prophet, Evangelist, Pastor, and Teacher, the first two of which have been lost to the Church for many centuries, are again revived, and that the incumbents of the same are endued with the same power and authority vested in the original incumbents, and that the Holy Spirit still vouchsafes to the different officers of the Church the same influence and inspiration bestowed upon the primitive Christian ministers.

They believe that Christ is the Supreme Head of the Church, not as God, but as man; that the Church as such had no existence until the incarnation of the Son of God, and not even then, until after his resurrection and ascension into heaven, and the gift of the Holy Ghost on the day of Pentecost.

They believe that the Catholic Church consists of those who have been baptized into the name of Jesus Christ, and of those only; that in the ordinance of baptism the candidate is born from above; that as natural life is derived from the first Adam through the instrumentality of our parents, so spiritual life is derived from Christ through the appointed ministry of the Church.

They believe that all government, whether civil, ecclesiastical, domestic or social, is by God's ordinance; that Jesus Christ is the Supreme Head of all governments, not by virtue of his Godhead, but of his Manhood, and that all power exercised by him, whether in heaven or on the earth, is committed to him as a *Man*.

They believe that however wicked and oppressive civil governments may be, it is wrong to seek their subversion or destruction in any other way than by looking to the Lord for the vindication of our rights.

They believe that the government of the Church is by

Jesus Christ vested in men, and not in books; that is, men are the divinely authorized expounders of the laws of Christ's kingdom, and the proper administrators of the government of the Church, without reference to written constitutions, charters of rights, disciplines, &c. &c.

They believe that Christ will come to reign personally and eternally upon the earth, and that not till then will the happiness of the saints be complete.

They believe that the great duty of man is not to secure his own salvation, or the salvation of others, nor to be prepared for death and judgment merely, but to labor to hasten the coming of the Bridegroom, that he may espouse the Church to himself, and with her make the earth his eternal dwelling-place.

They believe that while there may be Christians among the baptized members of other religious denominations, yet they only, as a denomination, are properly and truly the Church of Jesus Christ.

CHURCH GOVERNMENT.

The mode of church government is what may be called apostolic, that is, Apostles are the highest officers in the Church, and possess universal jurisdiction; all prophets, evangelists, pastors, teachers, and private members being subject to their authority. Hence democracy in religion, or congregationalism in ecclesiastical government, is strenuously repudiated by them, while they look with passive submission to the Apostle as the centre of power, and to his subordinate officers as the duly authorized agents of his will.

MODE OF WORSHIP.

Their manner of worship approaches to that of the Episcopalians. They use a liturgy, and their officers or ministers in time of public service wear a robe or surplice.

STATISTICS.

As there appears to be an unwillingness on the part of the officers of this Church, to impart information in regard to doctrines or statistics otherwise than in their public ministrations, it is not possible for us to give the numbers and strength of this denomination, either in England, Canada, or the United States. Indeed we know of no other church in the Union organized on the principles developed in this Article than the one in Potsdam. In this latter place there is one minister, as already stated, and some thirty or forty members, most of whom are respectable citizens. It is also stated that several respectable clergymen of the Protestant Episcopal Church are about identifying themselves with the Irvingite denomination.

ARTICLE XXXIX.

SCHWENKFELDERS.

HISTORY.

This small body of Christians in the United States owes its origin and name to Caspar Schwenkfeld, a nobleman of Silesia. He was born in 1490, and was a contemporary of Luther and other great reformers of that age. He acquired a classical education in several of the Universities of Europe, and was employed for many years by the Duke of Munsterberg as his Privy Counsellor. At a late period of his life he studied theology, and became a zealous reformer, and was somewhat intimate with Luther and Melancthon. He differed however in some respects

from the former on sundry points of theology, and was led into controversy with him in regard to these points. He became the author of many controversial works, which acquired for him so much fame, that he became the head of a party, or leader of a new sect, which has ever since borne his name. His opposition to the errors of Luther on the one hand, and to those of Popery on the other, placed him between two fires of persecution, which burned with so much intensity, that he was obliged to flee for his life. He died peacefully in 1562, leaving many followers and disciples, who, for over two hundred years, have not ceased to cherish his memory and his name.

In the year 1734 a colony of these people came to Pennsylvania, and settled in different parts of the province; and these with others who have since emigrated to America, together with their descendants, have served to form a respectable portion of the German inhabitants of that State.

DOCTRINES.

The Schwenkfelders believe in all the fundamental doctrines of the gospel. They are Trinitarian, and Arminian; believing in the divinity of Christ, in general redemption, and full salvation,—or a complete deliverance from sin in this life. They differed from Luther principally on three points. Luther believed in consubstantiation, or in the real presence of Christ in the Eucharist; this Schwenkfeld denied. Luther believed that the external or written Word had power and efficacy to save and enlighten the mind of man; Schwenkfeld maintained that it was the internal Word, or Christ himself only, that could enlighten and save. Luther taught that the human nature of Christ was a created substance; but Schwenkfeld denied this doctrine and taught the opposite one.

CHURCH GOVERNMENT, &c.

In church government the Schwenkfelders are congregational, or independent; and annually elect Elders, Trustees, and other officers of their Church. They have a peculiar custom connected with the birth of children. When a child is born, a minister is immediately called to pray for the child, and present it to the Lord; and the service is repeated in public when the mother becomes able to attend public worship. This people, though little known, are said to be highly moral, respectable, and well informed. Every family possesses, as a part of the necessary furniture of the house, a well selected and useful library of books. They mostly use the German language in social intercourse, and their worship is always performed in this language. The pastors of each church are chosen by lot, and if the lot falls on an uneducated person, he is at once supplied with means to acquire the necessary education.

STATISTICS.

They have five ministers, and about one thousand members, all in Pennsylvania; having never extended their labors beyond the bounds of their original places of settlement.

ARTICLE XL.

FRIENDS, OR QUAKERS (ORTHODOX).

HISTORY.

This Society of Christians, it is well known, had its origin in England about the year 1647, through the labors and ministry of George Fox. Fox had been educated in the Episcopal Church, but as he attained the age of manhood, being possessed of a serious temperament of mind, he

lamented the degree of folly and vanity manifested by those who "professed and called themselves Christians." He withdrew from his religious associates, and communed frequently with his own heart before the Lord. In these silent musings and waitings before God, his mind was impressed with the truth, that the system of Christianity then prevailing was a system of corruption and hypocrisy. He felt it his duty to raise his voice against it, and for this purpose travelled extensively through the kingdom—mostly on foot—proclaiming what he considered to be gospel truth; and so great were the results of his unwearied diligence and zeal, that in a few years hundreds and thousands became converts to his doctrines, among whom were some of the best families of England, including a number of ministers of the Established Church, and of the dissenting bodies. Such a system of teaching, however, could not long continue without subjecting the teachers and disciples to the fiercest kind of persecution. Scoffs, sneers, abuses, and imprisonment, however, only served to make the sufferers more determined and fearless; and so undaunted were they in the prosecution of their work, that at an early day the missionaries and members of the new sect were found in every quarter of the world. About the year 1655, a number of Friends emigrated to America, and commenced their labors in the city of Boston. Were it true that these had come to the New World, to escape the persecutions of the Old, they must have found themselves disappointed in the extreme, for even here fierce persecutions awaited them. In the Old World imprisonment was generally thought to be a sufficiently sore punishment; but among our Puritan ancestors they not only found a dungeon, but the scaffold, and the grave, four of their number having been actually put to death

on the gallows. But as the "blood of martyrs" is the seed of their sentiments, these bloody persecutions served only to bring the views of the Friends into general notice, and to excite sympathy for them in the breasts of many who would otherwise have known and cared little about them; so that in spite of death itself, the principles of the Friends gained the respect and esteem of many in the colonies. In the year 1682, the colony of Pennsylvania was founded by William Penn, himself being a member of the Society of Friends, who, having received a grant of land for colonial purposes from the British Government, brought over a large number of Friends with him, and after having purchased the land from the rightful proprietors—the Indians—founded a vigorous and healthy colony, himself being the Governor and legislator; and who, instead of adopting the narrow and bigoted policy of most of the legislators of the age, in persecuting for opinions' sake, publicly announced it to be the privilege of all to emigrate to the new colony, with the guarantee of the right of worshipping God according to the dictates of their own consciences. About the same time also the Friends made their appearance in all the colonies, from New-England in the north, to the Carolinas in the south. From that period to the present, the Society has constantly augmented its numbers and strength, until we find its members in every State and Territory of the Union, also in both the Canadas.

DOCTRINES, &c.

A brief account of the doctrines and practices of the Friends will no doubt be interesting to the reader. In doctrine, the Orthodox Friends harmonize with all evangelical denominations, so far as it relates to the fundamental principles of Christianity. On the Being, Perfections

and Attributes of God, the mission and character of Jesus Christ, his proper and essential divinity, future rewards and punishments, there is a oneness of opinion between them and the orthodox churches of the land. In regard to the extent of the atonement, they believe that Christ died for the *whole world*, and hence they may be properly styled Arminian in sentiment, in opposition to the principles of Calvinism. They are firm believers in the authenticity of the Scriptures of the Old and New Testaments, and that they are given to men as a rule of conduct, and a revelation of the Divine will. They however do not admit that the Bible is, strictly speaking, the only rule of faith and practice, as they believe that each Christian is more or less under the immediate direction and inspiration of the Holy Ghost; and that it is the duty of all such to inquire what is the mind of the Spirit, in relation to supposed duties not clearly pointed out in the Word of God, or the Scriptures of truth. The term "*Word of God*," as applied to the Scriptures, they reject, supposing it to be applicable only to Jesus Christ. They do not teach that faith, properly speaking, is the only condition of the sinner's justification before God, but that it is the *obedience* of faith, or the practical operation of faith, that secures a conscience void of offense toward God and men. The practical operation of faith, however, does not in their view consist of an observance of certain forms and ceremonies, of a ritual character, but in the practice of doing good, by benevolence, charity, kindness and love toward all men, and especially toward those who are of the "household of faith;" hence they reject the outward forms of baptism and the Lord's Supper. In reference to the former, they believe that water baptism belonged to an inferior dispensation, and was superseded by the baptism of the Holy

Ghost, the only kind of baptism now valid; and in reference to the latter, that the communion of the body and blood of Christ is a spiritual and inward communion. Hence, also, they reject all outward prescribed forms of worship, whether domestic, social, or public. They also repudiate the observance of holy days, whether as feasts or fasts. The outward observance of the Christian Sabbath they consider as not obligatory, not being enjoined by Christ or his apostles. They however think it proper that the first day of the week should be observed as a day of physical rest from servile labor, and to give opportunity to meet each other in spiritual worship. As they believe that no act of worship is acceptable without the immediate assistance and inspiration of the Spirit of God, it is their practice, when they assemble for the worship of God, to sit down and wait in silent devotion the movings of the Spirit on the heart, and then obey the injunctions of the Spirit, either by publishing the truth, by vocal prayer, or thanksgiving; or, as is frequently the case, by silent adoration. In their worship they make no use of psalmody, or singing, as they believe that "melody in the heart" should be made unto the Lord. The ministry they believe to be called to the work by a direct communication to the heart by the Holy Ghost, and that the Spirit employs its own ministerial agents, without regard to sex, rank, or learning; that those who labor in the ministry should do it "without money or price," excepting those employed in foreign work, and who, having not the means to defray their own expenses, may (if permitted by the brethren to travel) have their expenses borne by those who remain at home.

The Friends believe that war, whether offensive or defensive, is evil, and strictly forbidden by the Saviour; hence

they refuse to bear arms, whether in time of peace or war: that all swearing, even under the solemnity of an oath, is also forbidden; hence they refuse to be sworn in courts of justice, but are willing to affirm, or state the truth, without the usual formality of being sworn: that all involuntary servitude, or slavery, is sinful; hence their sympathy for the slave, and the fugitive from oppression: that an acceptance of any civil post of honor, in which the officer would be required to compromise the Friend, as by aiding, or abbetting, or consenting to war, &c., would be sinful; consequently no Friend could consistently hold the office of President of the Union, Governor of a State, or Sheriff of a county, or even Constable of a town, for all these offices might require the use of carnal weapons, as indeed would almost every executive and magisterial office in the gift of the people; that brother going to law with brother is forbidden; hence disputes among themselves are generally settled by arbitration, although they are permitted to sue persons not of their Society. They also bear testimony against all vain amusements, such as horse-racing, gambling, theatres, dancing, singing, &c., and against all the pomp and fashion of the world: hence their uniform plainness of dress, their opposition to forms of politeness, and rules of etiquette, both in speech and conduct, and the repudiation of all titles of honor, and refusal to uncover the head in the presence of magistrates, or superiors, being taught to "call no man master on earth." In their communications with each other and the rest of mankind, they invariably, when speaking to the second person, singular, use the pronouns *thee* and *thou*, and in answering direct questions use the words *yea* and *nay*, instead of yes and no. From conscientious scruples, also, about making use of names of heathen origin, they refuse to employ the same terms that

others do to designate the days of the week, or months of the year, these names being all supposed to be borrowed from heathen mythology. The days of the week they number from first to seventh, and the months from first to twelfth; as, the second day of the seventh month, 1850, in which manner they date all their epistles and accounts.

CHURCH GOVERNMENT.

The Friends have an efficient system of church government. This system embraces different bodies, called by the unpretending name of "Meetings." The first and lowest is the Preparative Meeting,—this meeting corresponds with our ideas of a local church, or society. In this meeting, which assembles weekly or oftener, there are usually two or more Friends of each sex, appointed as the overseers of the flock, and to take notice of every instance of a violation of discipline, if any occurs, and report the same to the meeting by which the committee is appointed; and by this last meeting, the offender is cited to appear at the monthly meeting. The Monthly Meetings are composed of two or more preparative meetings, and by these monthly meetings discipline is exercised; and if an offender is proved guilty, and will not be reformed, instead of formally excluding him from the Church or Meeting, they simply withdraw themselves from him, till such time as he repents. These Monthly Meetings also give consent in all cases of intended marriage. They appoint a committee to make proper inquiries in relation to the eligibility of the parties, and ascertain the willingness of the parents or guardians to the proposed union. If no impediments are found to exist, the consent of the Meeting is granted, and persons are appointed to attend the marriage, and see that all things are properly done. The marriage takes place

usually in the preparative, or weekly meeting, where the parties stand up, and take each other as husband and wife; a certificate is then signed by the Clerk, read, and attested, and the marriage recorded in the journal of the meeting, and without any further ceremony the parties are made husband and wife. The Quarterly Meetings are composed of several monthly meetings. These exercise a supervision over the monthly meetings within their bounds. The Yearly Meetings embrace all the monthly meetings within a certain district or State. To the latter body is reserved the power of legislating for the meetings over which its jurisdiction extends. Appeals lie from the decision of Monthly Meetings to the Quarterly Meetings, and from those of the latter to the Yearly Meetings, which finally determine the whole matter. The women also have their preparative, monthly, quarterly, and yearly meetings for mutual edification and business relating to the sex. The Ministers and Elders have also distinct quarterly, monthly, and yearly meetings, in which business is done that relates exclusively to them as ministers. The Elders are aged lay brethren, who are chosen to watch over the ministers. Delegates are never chosen by the body; each Friend being permitted to attend and take part in all the different meetings from the lowest to the highest. Questions are never decided by vote, but by silent acquiescence.

STATISTICS.

The Friends have no colleges, but we are not to infer that education is by any means neglected by them as a people; on the contrary, perhaps among no denomination of Christians is the system of education attended to with happier results than among the Friends. They sustain several well-conducted periodicals; and they have always

been noted for their sobriety, honesty, inoffensiveness, simplicity, cleanliness, and prosperity.

In the United States there are eight Yearly Meetings, embracing within their bounds probably not fewer than 150,000 members.

ARTICLE XLI.

FRIENDS, OR QUAKERS. (HICKSITES.)

HISTORY.

For a history of the origin of the Friends, and their introduction to America, the reader is referred to the preceding Article, on the Orthodox Quakers.

In this Article we propose to speak of a separate branch of the Friends' Society, which had its origin as a distinct body in the year 1827.

For some years previous to the above date, a minister among the Friends, by the name of Elias Hicks, had publicly advanced opinions in relation to certain points of doctrine which were considered erroneous and heretical by a majority of the body, and it was thought to be necessary for the credit and well-being of the Society that their disapprobation of such doctrines should be publicly announced. The doctrines referred to related to the denial, on the part of Hicks, of the divine authority of the Holy Scriptures, and the miraculous conception, atonement, and divinity of Jesus Christ. These, with other points of difference, raised so much opposition to Hicks, and those who embraced his views, that in the year above alluded to, himself and a large number of Quakers, from six out of

the eight Yearly Meetings in the United States, seceded and formed a separate organization, retaining however the denominational appellation of "Friends," and establishing Preparative, Monthly, Quarterly, and Yearly Meetings of their own; since which time they have maintained a separate existence.

DOCTRINES.

In many respects there is a similarity of views with those held by the Orthodox Friends. The main points of difference are these: The Hicksite Friends discard the doctrine of the Trinity, not only in name, but in fact; and assert that though Christ may with propriety be called a divine being, yet this divinity is to be predicated only of the Spirit which dwelt in Christ, which Spirit was not self-existing and independent, but derived from God. In other words, "God was in Christ," by his Holy Spirit, hence Christ was not properly God. They reject also the doctrine of atonement, or satisfaction for sin, made, as others assert, by Jesus Christ, which doctrine they declare to be unscriptural and unreasonable. They discard the imputation of Adam's guilt to his posterity, believing that no person, in any sense, incurs guilt till he commits sin, and contracts it by voluntary transgression. They believe that though the Scriptures are the results or fruits of a divine revelation, made to the minds of the pious writers by the Spirit of God, yet they are not inspired, but are a dead letter, and perfectly useless without additional light; neither are they (the Scriptures) the primary rule of either faith or practice. Such is a brief summary of the leading points in the creed of the Hicksite Friends, and the difference which exists between them and the doctrines of the Orthodox may be seen by referring to the preceding Article. From this brief summary the reader will perceive

that the Hicksite Quakers are properly Unitarian in sentiment.

CHURCH GOVERNMENT.

As this branch of the Friends' Society is, so far as ecclesiastical polity and usage are concerned, similar to the Orthodox branch, it will be unnecessary to repeat what has before been said on this subject. In addition however to the remarks there made in reference to the ecclesiastical usages of the Friends, it may be proper here to add that the Quakers in their respective meetings, from the highest to the lowest, have no President, Chairman, or Moderator. The only officer known is the Clerk, whose duty is simply to record the proceedings of the meeting. All the members present, whether male or female, have an equal voice in the transaction of business. Questions are never decided by vote, but by the apparent acquiescence of the members or a majority of them, as may appear to the Clerk. In the higher meetings also there are no delegates from the inferior bodies. Each Friend has a right to be present at all the meetings from the highest to the lowest, and to take an active part in the same. In the ministers' meetings alone an exception is found to the last remark, as none but ministers and elders are expected to be present. The ministers are never ordained as in other Churches, but after sufficient trial, if approved as ministers, the approval is simply recorded by the Clerk.

STATISTICS.

The Hicksite Friends have one Yearly Meeting, which assembles annually in Philadelphia. A correspondence is maintained by epistle between this Meeting and several of the Orthodox Yearly Meetings. The English Friends have never recognized the seceders as a legitimate branch of the

great body, and have thus far refused to hold epistolary correspondence with them.

The number of members in the Hicksite branch of the Society of Friends we have not been able to ascertain. It probably does not exceed ten thousand.

ARTICLE XLII.

MILLENNIAL CHURCH. (SHAKERS.)

HISTORY.

This singular sect owes its origin to two persons in humble life, who lived in the town of Bolton, England. Their names were James Wardley, and Jane his wife, both of whom had been members of the Society of Friends, or Quakers. These two persons accidentally fell in with some of the "French Prophets," who first appeared in England and Scotland about the year 1705. These prophets labored for a long time in their vocation with much zeal and energy, and their worship was accompanied by strange operations, and what they claimed as spiritual ecstasies. About the year 1747, Wardley, being present during some of these performances, became a convert to their doctrines, and yielded a ready assent to their pretensions as prophets of the Lord; and himself and wife soon connected themselves with them, and assisted them in condemning all other churches and sects in existence. Soon these two were followed by other converts,—mostly Quakers,—and meetings were held from time to time, over which Wardley and his wife presided. To Jane was given the title of

"Mother," and confession of sin was made to her by the disciples. In the year 1757 Ann Lee, or Anne Leese, as she is sometimes called, joined the Society by confessing her sins to Mother Jane. After being connected with the Society a few years, Ann, professing to have received the greatest gift, was acknowledged as "Mother Ann," and henceforth took the place and title of her predecessor. As the Society still remained small, and was to some extent persecuted by the unbelieving, who considered Ann and her followers mad, she professed to have received a revelation from heaven, to the effect that she and her spiritual children should proceed to America. Accordingly, in the year 1774, (leaving Wardley and his wife behind, both of whom subsequently died in the almshouse,) she with her husband, Abraham Stanley, and seven other persons, emigrated to New-York, where they remained for a year or more. In 1776 she removed with her flock to Watervliet, N. Y., and established themselves as a society in that place. They purchased some land, and founded a community of goods. From this small beginning arose the sect of the Shakers in America. As the sentiments of the Shakers became more and more known, they succeeded in gaining fresh adherents, until at length a community was formed in Lebanon, N. H.; one in Enfield, Conn.; one in Wayne co., N. Y.; two in Ohio; two in Kentucky, and one in Indiana. In 1784 Mother Ann died a natural death. As this event was unexpected to most of the Society,—they believing her to be immortal,—it cast a gloom over their prospects, and the affairs of the Society did not flourish as they had during the lifetime of this truly wonderful woman. The Society, however, did not become extinct, as predicted by many; for before her decease some able men had been raised up

as advocates and members of the community, among whom were David Darron, a noted Shaker, and a number of converts from the Baptist Church; and among the latter a Baptist Elder, who soon forsook them however, and returned to his old faith. Through the instrumentality of the converts from time to time the Society has been kept in existence until the present date, having established themselves in different States of the Union, as before related.

DOCTRINES, &c.

The doctrines of the Shakers differ very much from those of the Friends, or Quakers. The Shakers believe in four distinct dispensations,—the Patriarchal, Mosaic, Christian, and Millenial dispensations,—the latter having commenced with the conversion of James Wardley and wife, in the year 1747; that this latter dispensation was ushered in with revelations, visions, miracles, prophecies, tremblings, shakings, &c., and that these extraordinary gifts have been continued with increasing power to the present time. They believe that "Mother Ann" was a prophetess but little inferior to Jesus Christ; that she was the woman spoken of in the twelfth chapter of Revelations; that she spoke seventy-two different tongues; that as the "Elect Lady" she is mother of all the "elect;" and that she travailed in pain for the whole world; that no blessing can be imparted to any one except by and through her; and that by confessing sins to her, she takes the same upon herself, and makes atonement for them.

They deny the doctrine of a literal resurrection from the dead, and maintain that the resurrection spoken of in the Scriptures is a spiritual resurrection, or conversion, the subjects of which neither marry nor are given in marriage.

They deny the validity of the marriage covenant, and

maintain that the single should remain single, the married separate from each other, and all of both sexes continue in a state of perpetual virginity; that the forbidden fruit partaken of by our first parents in the garden of Eden, consisted in a violation of the laws of chastity.

The above are the leading points of belief as embraced by the Shakers. In reference to a few other points, we may remark that they reject the doctrines of the Trinity, election and reprobation, eternal punishment, baptism, and the Lord's Supper.

GOVERNMENT.

In their communities they have separate apartments for men, women, and children. Each department is under the care of an elderly male or female, and the general government of the whole is committed to a ministry, generally consisting of four persons, two of each sex. These four persons, with the elders and eldresses of the several departments, together with the trustees legally appointed, constitute the government of the community in all its various branches.

MANNER OF WORSHIP.

The worship of the Shakers consists principally of singing and dancing, and is performed in this manner: The men are arranged in pairs, and march round the room, or place of worship, followed by the women in the same order. A number of singers are stationed in the middle of the room, and centre of the circle, whose duty it is to sing lively airs for the purpose of keeping time in marching, dancing, &c. After having marched in running time for a few moments, they form a line, and begin dancing to the air of some lively tune. As the singing and dancing progress the worshippers become more zealous, then frantic

with excitement, until nothing but what the "world" would call disorder and confusion reigns. As the excitement increases, all order is forgotten, all unison of parts repudiated, each sings his own tune, each dances his own dance, or leaps, shouts, and exults with exceeding great joy. The more gifted of the females engage in a kind of whirling motion, which they perform with seemingly incredible velocity, their arms being extended horizontally, and their dresses blown out like a balloon all around their persons, by the centrifugal force occasioned by the rapidity of their motion. After performing from fifty to one thousand revolutions each, they either swoon away, and fall into the arms of their friends, or suddenly come to a stand, with apparently little or no dizziness having been produced. Sometimes the worshippers engage in a race round the room with a sweeping motion of the hands and arms, intended to represent the act of sweeping the devil out of the room. In addition to singing, dancing, running, whirling, sweeping, jumping, &c. &c., they frequently have a word of exhortation from the more elderly worshippers. The Shakers believe in the efficacy of prayer, and, unlike the Quakers, have morning and evening devotions. Before partaking of their meals they reverently kneel around the table, and crave a blessing on the repast.

USAGES, &c.

It must not be inferred from either their faith or mode of worship, that the Shakers are, or ever have been, an immoral people; on the contrary, they have always been noted for their chastity, modesty, cleanliness, honesty, industry, and benevolence. They employ their time in farming, and various mechanical employments, such as the manufacture of wooden ware, brooms, &c. &c. The

Shaker garden seeds are known all over the country. The profits of their business all go into a common fund, for the support of the entire community. In dress the Shakers resemble the Quakers, except that the material of their dress is coarser and cheaper.

STATISTICS.

The Shakers have at present in the United States sixteen societies, or communities, and about six thousand members and probationers.

ARTICLE XLIII.

UNIVERSALISTS.

HISTORY.

The Universalists claim that the doctrine of universal salvation was the doctrine of the Christian Church during the first five centuries of the Christian era, and that although subsequent to that period, on account of the prevailing darkness and errors of the Church, the doctrine was partially lost sight of, yet upon the dawn of the Reformation under Luther many of the reformers embraced the doctrine of the final salvation of all men. It was not however until the year 1750, that any distinct organization as a separate Church was attempted. In the latter year, a Universalist Church was organized in the city of London, Eng., by a Mr. John Kelly, who had embraced this doctrine and had become a preacher of it. Among his adherents was a Mr. Murray, who, emigrating to America in the year 1770, commenced preaching the

doctrine in a number of the cities of New-England and other parts of the country. After spending a few years in travelling, and preaching from place to place, he at length settled in the town of Gloucester, Mass., where, in 1779, he formed the first Universalist society in America. During the next year that society erected their first meeting-house. In the meantime other preachers of the doctrine had been raised up in different places; and in 1781, the Rev. Elhanan Winchester, a minister of the Calvinistic Baptist Church, and residing in Philadelphia, was converted to the faith of Universalism, and became, like Murray, a zealous defender of its doctrines. The accession of Winchester to the ranks of Universalism was soon followed by that of Hosea Ballou, in 1791, and a number of other persons of some note. Through the instrumentality of these men, societies were raised up in different parts of Massachusetts, Connecticut, Rhode Island, New-Hampshire, Vermont, New-York, New-Jersey, and Pennsylvania.

In Massachusetts and New-Hampshire the Congregationalists were still in the ascendency, and the laws in those States still required the payment of taxes for the support of Congregational worship, unless the tax-payer could make it appear that he supported the worship of some other regularly organized and recognized denomination. As the Universalists were not thus recognized, having never regularly organized themselves by publishing a confession of faith, many of them were obliged by law to aid in the support of limitarian preachers, which led them in self-defense to adopt measures for a more complete organization. Accordingly in 1785 a Convention of Universalists was held in Oxford, Mass., at which was adopted a "Profession of Faith" and Charter, in which

they set forth the leading principles of the denomination, and took upon themselves the name and title of Independent Christian Universalists, and at the same time recommended the formation of a General Convention where the entire body in all the States might be represented.

In accordance with the above recommendation delegates from the different societies were chosen, and met as a General Convention in the city of Boston, in the year 1786. At this Convention a general Profession of Faith was agreed upon, and measures taken to secure uniformity of practice among the several parts of the body; and soon after the session of the above Convention, State Conventions and Associations were formed very generally throughout the connection.

Notwithstanding the oneness of belief which had obtained among Universalists in relation to the ultimate holiness and happiness of all men, yet a difference of views had always existed in relation to the doctrine of punishment in a future state. Some limited all punishment to the present life, and others believed that punishment would extend to the future state of being. The advocates of the latter theory were called Restorationists; and in 1827 a few of the leading men among them seceded from the parent body, and formed a distinct body by themselves, with the name of Universal Restorationists. (See Art. XLIV.)

From the period of the organization of the first Universalist church in America in 1779, to the present time, the Universalists have been gradually increasing in numbers and strength. This denomination flourishes mostly in the Eastern, Middle, and Western States of the Union, the principles of the denomination not having gained much ground in the more Southern States.

DOCTRINES.

The Universalists in matters of faith hold little in common with the Churches usually called orthodox. In regard to the Being of God they are Unitarians, discarding the doctrine of the Trinity, denying the Godhead of Jesus Christ, and the personality of the Holy Ghost.

They reject also the doctrine of total depravity, and the theory of the vicarious nature of the atonement.

They believe that all sin is punished in the present life; that there is no escape from the threatened punishment of sin, even by repentance; that there is no forgiveness for the offender; and that the only way to avoid the punishment of sin is to avoid sinning.

They believe that with whatever moral character a person may leave this world, yet in death such a natural and moral change will be effected in such person as will prepare the soul for the society of the pure and blessed in heaven, and that all men will be made holy and happy after death.

They deny the doctrine of original sin; the personality of the devil; and many other points of doctrine embraced by most denominations of Christians.

They admit of baptism in either mode,—sprinkling, pouring, and immersion,—and administer it either to infants or adults when desired to do so, but do not require it as a condition of membership, or even as a necessary prerequisite to the ministry.

They believe also in the ordinance of the Lord's Supper, but do not require their members to partake of the same as a condition of membership.

CHURCH GOVERNMENT, &c.

The Universalists are congregational in their form of ecclesiastical polity. Each society, or church, is inde-

pendent of any other, and adopts its own rules and regulations. For the purpose of union and connection a number of societies are united in Associations, embracing most frequently the limits of one or more counties. The Associations are represented in State Conventions, and the latter in the General or United States Convention of Universalists.

MODE OF WORSHIP, &c.

The mode of worship among the Universalists differs but little from that of other congregational or presbyterian congregations. Singing, prayer, (which consists mostly of thanksgiving,) and preaching, form the main features in their public exercises. They hold no prayer-meetings, or social religious meetings of any kind, aside from public worship. Their ministers are usually supported by subscriptions or voluntary contributions.

STATISTICS.

The Universalists sustain a large number of periodicals, which are issued weekly, monthly, quarterly, and annually, amounting in all to about twenty-five in number. They have also a number of Book and Tract Societies, with several publishing establishments; and though formerly opposed to Sunday-school instruction, they now have many Sunday-schools in connection with the various churches.

They have one United States Convention, 19 State Conventions, 82 Associations, about 1,150 societies, and 700 ministers and preachers. Their number of members is not given, but supposed to be not far from 100,000, including stated hearers.

ARTICLE XLIV.

UNIVERSAL RESTORATIONISTS.

HISTORY.

This small body of professed Christians, as a distinct denomination, was organized in the town of Mendon, Mass., in the year 1831. The ministers and members of this body, at the time of its organization, were connected with the Universalist denomination; but as some of the ministers of the latter had embraced the doctrine of the materiality of the human soul, and taught that all sin originates in the flesh, and that when the body dies, the soul dies also, and remains dead until the general resurrection, when both soul and body shall be raised from the dead, and, irrespectively of previous moral character, be immediately exalted to the joys of heaven, it was thought best, by a majority of the believers in opposite sentiments, that they should raise their voice against such errors of doctrine as they considered these sentiments to be, and at the same time remonstrate against certain evil practices which they asserted prevailed to some extent among the ministers of the denomination. Upon laying their grievances before the General Convention, it was found that a majority embraced the sentiments referred to, and that no redress could be expected. Accordingly the minority proceeded to form a separate Association; and after meeting in a Convention duly called for that purpose, they organized themselves into a separate branch, and took the name of Universal Restorationists.

Since the organization of the body, they have received a

few accessions from the ranks of their former brethren, and from other sources, but not to that extent which the originators of the same had no doubt strongly anticipated; so that at the present time the denomination is small and feeble, and may be said to have scarcely an existence as a distinct sect.

DOCTRINES.

The doctrines of the Restorationists in many points resemble those of the Universalists, and are identical in relation to the person and character of Jesus Christ, his humanity, the nature of the atonement, the origin of evil, the existence of a devil, and the great doctrine of final universal salvation. They however disavow their belief in the doctrine of the materiality of the human soul; and also in the theory that all sin is punished in this life. They believe that the sinner, who is unprepared for heaven when he dies, will pass into a state of misery and punishment in the future state, and that when he has expiated his sins sufficiently, and by punishment has been brought to repentance, and to a reformation of moral character, he will be delivered from the prison of hell, and be introduced to the joys of heaven; and that however many of the race of Adam may for a length of time suffer the pangs of the second death, yet all will be ultimately restored to the joys of paradise.

The Restorationists (at least many of them) believe in conversion, or a change of heart, in order to holiness here, and happiness hereafter, and they insist more strenuously than do their brethren of the Universalist denomination upon a life of faith and good works; and in some cases, the requirements of the gospel seem to be enforced by their ministers with a degree of zeal and fervency which betokens their concern for the future well-being of their hearers.

CHURCH GOVERNMENT.

In church government they are like the Universalists; also in their mode of worship, and administering the ordinances. In all respects they are more strict, and maintain a more vigilant watch care of their ministers and members.

STATISTICS.

The Restorationists prevail mostly in Massachusetts, but have societies in other States. They publish one weekly paper; have twenty or thirty ministers, and two or three thousand members.

ARTICLE XLV.

INDEPENDENTS, COME-OUTERS, &c.

HISTORY.

In the present article we do not design to treat of any single denomination, but rather to refer to several local bodies of professed Christians in the United States, which are known by different names, and yet may with propriety be called "Independents."

From nearly all the organized Churches of the land there have at different times been partial or local secessions. This holds true at least in reference to the Presbyterian, Congregational, Baptist, Methodist, and some other large bodies. These secessions being mostly of a local character, the seceding bodies have been confined generally to the immediate neighborhood of the secession, and consequently have been but little known beyond the circle of their operations.

In New-England these seceding bodies have been quite numerous, and some of them have been known by the name of "Come-outers," on account of their having left other Churches, and literally obeyed the Scriptural injunction, "Come out of her, my people." In New-York also many secessions have taken place in different localities, and the seceders have taken different names, such as "The Independent Church in ——," "The Church of God in ——," or any other name which suited their fancy. The acknowledged leader or promoter of some of these independent organizations in New-York, is the celebrated Gerritt Smith, the New-York apostle of Abolitionism, who was formerly a member of the Presbyterian Church, but who, on account of her real or supposed toleration of slaveholding, left her pale and instrumentally formed independent congregations. Many of these seceders have also been known by the name of "Unionists," because of their expressed wish to form a bond of union, which would include all real Christians irrespectively of their private opinions in regard to doctrinal matters, &c.

In all the above cases the form of church government is of course congregational, in the strict sense of that term, each church or society being independent in and of itself in regard to all matters of faith and practice. As they have no written creed or confession of faith aside from the Bible, each member is of course allowed to believe what he pleases so far as speculative points are concerned. It is expected however, as a general thing, that each member will be opposed to slavery, intemperance, war, &c., not only theoretically but practically; hence the greater part of such independent seceders are known as active promoters of the different causes of moral reform which distinguish the present age. Over some of these bodies ordained

ministers preside ; in others, no person is recognized as a minister, but the ministry, ordinances, sacraments, &c., as instituted in other churches, are considered as ecclesiastical excrescences which ought to be abolished or removed from the Church. In a word, their religion consists not in theory, not in external ordinances, not in lip-worship, but in doing good to mankind, and especially to the African and his descendants. These churches generally meet on the first day of the week for mutual edification and instruction. The number of independent churches in the United States is not known.

ARTICLE XLVI.

LATTER DAY SAINTS. (MORMONS.)

HISTORY.

THE Church of the Latter Day Saints was organized in the town of Manchester, Ontario county, N. Y., on the sixth day of April, 1830. The acknowledged founder of this sect was Joseph Smith, Jun., a native of Sharon, Vt., who was born in the year 1805, and with his parents removed to Palmyra, Wayne county, N. Y., in 1815, when Joseph was about ten years of age. As the father, Joseph Smith, Sen., was a farmer on a small scale, he brought his son up in the same employment. When Joseph was in the eighteenth year of his age, being on a certain occasion in a meditative mood, he received, as he said, a visit from an angel of God, who informed him that God had chosen him as an instrument to bring in the millennial reign of latter day glory, and likewise informing him that

in a certain place a number of golden plates would be found which contained the records of the ancient prophets, who flourished on this continent in past ages. The angel appeared to Joseph at three different times during the same night, and repeated the same information each time; and after a lapse of four years from the first appearance of the angel, through the assistance and direction of the latter, the plates were delivered into Joseph's hands. The following is a description of the mysterious records thus found:—

The records were engraved on thin golden plates, each plate being eight inches long by six in width; and were bound together in book form, making a volume of about six inches in thickness. The leaves of the book or plates were fastened together by three rings running through the whole near the inner edge. The characters engraved on the plates were like Egyptian hieroglyphics, which Joseph could not read. To aid him in reading and translating the records, a "Urim and Thummim" was given him. This instrument was composed of two transparent stones, set in a bow, and fastened to a breastplate. When, through the medium of the Urim and Thummim, Smith was enabled to read the records, he found they contained a history of ancient America, from the dispersion at the Tower of Babel, to the beginning of the fifth century of the Christian era. The records show that after the confusion of tongues, and the dispersion from the tower, a portion of the people called Jaredites wandered to America, which they settled and inhabited; and that six hundred years before Christ, another race from the city of Jerusalem, being principally Jews, and descendants of Joseph, the son of Israel, emigrated to America and took possession of the country, which they retained for

about one thousand years, when the principal part of them were destroyed in battle, leaving a small remnant alive, which remnant constituted the ancestry of the present race of aborigines, or Indians. These records also show, that Christ made his appearance in America after his resurrection; that he gave to the people the gospel, with the same ordinances and gospel blessings as those enjoyed by the inhabitants of the Eastern Continent; but that the people were rebellious against God, and were cut off and destroyed; that Mormon, the last of their prophets, wrote a history of the people, and, according to the commandment of God, hid it in the earth, where it remained until Joseph Smith, through the assistance of the angel before alluded to, found it, on the 22d day of September, 1827, after having lain undisturbed for a period of about fourteen hundred years.

When Smith had found the plates, he made known the discovery to a few of his friends, who readily received the testimony given, and gave in their adherence as the followers of the new prophet, while many who remained incredulous began the work of persecution, and strove to get possession of the plates. The number of his followers, however, in spite of persecution, continued to increase, until there was a sufficient number to form a Church. Accordingly, in 1830, as before stated, the first Mormon Church in the world was organized at the place of Smith's residence. Soon Prophets, Apostles, Teachers, Evangelists, &c., were raised up, and duly commissioned by Smith as the vicegerent of Jesus Christ. These messengers went through the land proclaiming the dawn of the millennial morn, and the establishment of the latter day glory. They not only visited every part of America, but went to England, and other nations on the continent of Europe, and

even to Asia. Thousands believed their testimony, and were baptized, and thousands of the transatlantic converts made their way to America in search of the promised land. Thousands also in the Eastern and Middle States of the Union, and in Canada, sold their possessions and goods, and removed, some of them to Kirtland, Ohio, and others to Jackson county, Missouri, where they had been promised Zion would be established. In the latter place land in large quantities was purchased, Mormon settlements were made, and villages formed as if by magic, and the number of the Mormons was increasing annually by thousands from every part of the world. Their unbelieving neighbors became alarmed at their increasing strength. Fears were entertained by some, that the "Saints" contemplated the overthrow of the State Government. At length, in 1833, organized bodies of armed men rose against the Mormons, drove them from their homes, and hundreds of men, women and children were seen flying in every direction, friendless and homeless, in the beginning of winter, trying to escape the fury of their assailants, and leaving behind them their farms and most of their movable property,—the latter to be pillaged or wantonly destroyed. The State Government was appealed to for protection, but it either could not, or would not afford relief. Many of the refugees fled to Clay county, on the opposite shore of the Missouri river, where they were suffered to remain for a length of time, until they were again expelled from their homes and possessions. They next attempted to settle in Caldwell and Daviess counties, in the same State, which counties contained at that period but few inhabitants. Here they were suffered to remain for nearly two years, when, by order of the State authorities, they were again compelled to retire from their homes, and about fifteen

thousand people were left once more to renew their search for the promised land. During these outrageous persecutions—for in no other light can these proceedings be viewed—many of the Mormons were murdered, or otherwise destroyed, and hundreds died from starvation and exposure to the cold. Being expelled from the State of Missouri, they sought refuge in the adjacent State of Illinois. The Government and people of the latter State felt disposed to sympathize with the refugees, and allowed them to form a settlement on the banks of the Mississippi river, which acquired the name of Nauvoo, or Mormon City. They soon obtained a city charter from the State Legislature; they also obtained a charter for a University, and liberty to raise a body of independent militia, which was called the Nauvoo Legion. Joseph Smith was at the head of all these corporations and military bodies. He was at once Mayor, President, and Lieutenant General, having received a commission to fill the latter office from the Governor of the State. Several associations of an agricultural, mechanical, and manufacturing nature were formed, printing presses were established, and banking institutions founded, in relation to all of which Smith was the originator and regulator. A splendid temple of polished stone was also placed under a course of erection; and in fact all that ingenuity, self-denial, fervent devotion, and indomitable perseverance could effect, was effected in an incredibly short space of time. People continued to flock from all parts of the United States and Europe, bringing with them their wealth, and making a cheerful sacrifice of the same for the good of the general cause. Those who had little or no property gave their time and labor, and those of the "Saints" who had not as yet left their homes to go to the promised land, sent up their offerings by thousands and

tens of thousands of dollars, through the hands of the elders, and other messengers of the Church. Everything appeared to be flourishing, and seemed to promise a permanent religious establishment, and the speedy fulfilment of the predictions relating to the upbuilding of a literal Zion. But in an evil hour, the hopes of the multitudes in Nauvoo, and the fond expectations of anxious believers in other parts of the world, were doomed to disappointment.

Animosities, jealousies, bickerings, and quarrellings became frequent among the Saints. Complaints of a criminal nature were preferred to the civil authorities against the chief men belonging to the sect, and Smith himself was accused and incarcerated for alleged crime, and while attempting to make his escape therefrom, was shot by a sentinel on guard. His death took place in 1845. On account of the assassination of Governor Boggs, of Missouri, prior to Smith's death, the inhabitants of Mississippi evidently watched his movements, and those of his followers, with suspicion, and persecution and trial awaited the congregation of Mormons; and after the loss of their leader and prophet, they mostly scattered in various directions. The city of Nauvoo has been forsaken by its former inhabitants, and the unfinished temple has been sold for debt, and is now in ruins. Within the last five years the Latter Day Saints have been collecting their scattered forces in the neighborhood of Salt Lake, in the territory of Deseret, under the direction of Brigham Young, the chosen successor of the prophet Smith. The Mormons have petitioned Congress for the admission of their territory as a State of the Union. A protest however has been presented against the application by Hiram Smith, a brother of Joseph, who claims to be the prophet's successor, and who asserts in his protest that the Saints in Deseret are mostly a band of robbers, and that

they are conspiring against the liberties of the United States. Allowance however must be made, in all such representations, (when they come from a source of disappointed ambition,) for exaggeration and ill-will.

DOCTRINES.

In addition to what may be gathered from the foregoing statement in relation to the doctrines of the Latter Day Saints, it is proper further to observe, that they believe in the Scriptures of the Old and New Testaments, and also in the inspiration of the Apochryphal books.

They believe that the Book of Mormon was inspired and designed to be added to the former, before the canon of Sacred Scripture would be completed.

They believe in one God; that he has a material body, and parts, and that this body has a human form.

They believe that Jesus Christ was the Son of God; that he died for all men; that after death he went to hell, or purgatory, and preached the gospel to the spirits in prison; that after his resurrection he came to America, and preached the gospel to the nations on the Western Continent, and established his Church among the people.

They believe that the ten lost tribes of Israel, with the other two, will be literally gathered together on this continent, and that Christ will come and set up his kingdom on earth, the seat of which will be the Mormon city, which will then become Zion, or New Jerusalem.

They believe that the gifts of prophecy, speaking unknown tongues, interpretation of tongues, healing, &c. &c., are still vouchsafed to the faithful on earth.

They believe in immersion *for* the remission of sins, and that the living may be baptized for the dead; they also believe in the laying on of hands for the conveyance of the gift of the Holy Ghost.

They deny the eternity of hell-torments, except in those cases where persons reject the doctrines of Mormonism after having become acquainted with them.

CHURCH GOVERNMENT.

The ecclesiastical polity of this Church embraces all that is peculiar in present and past dispensations. The Mormons have patriarchs, prophets, apostles, bishops, priests, elders, deacons, teachers, &c. &c. There are in the Church two distinct priesthoods, the Melchisedec or high priesthood, and the Aaronic or lesser priesthood. The first embraces high priests and elders; the second, priests, teachers and deacons. Each order has a President who presides over the rest. The high priesthood regulates the spiritual concerns of the Church; the lesser priesthood attends to ordinances and the temporal affairs of the Church. Three of the high priests form a Presidency, of whom Joseph Smith, while living, was the chief. Twelve of the high priests form a High Council, and are called the "Twelve Apostles." There are also three "Seventies," each consisting of seventy elders, who, with the twelve apostles, are required to travel and preach in all the world. The centre of gathering is called "Zion," and in other places where large societies have been formed, and numbers of converts have been gathered and added thereto, the name given is "Stake," as the "Stake at Kirtland," the "Stake at Far West," &c. All the private members of the Church are under the absolute control of the various bodies of priests, elders, &c., and at each stake—where a bishop always presides—the members are subject to the bishop, from whose decision they are permitted to appeal ot the High Council.

FORM OF WORSHIP.

In places where only an elder or teacher holds forth, the worship is conducted similarly to that of other denominations; but at "stakes," where all the orders are present more or less, the manner of worship is imposing, while in the temple, if it had been completed, such would have been the grandeur and display exhibited in the worship as to astonish both Jew and Gentile. That the reader may form some idea of the manner of worship contemplated in the city of Zion, we will state briefly the form and dimensions of the temple in Kirtland, which was much inferior to the one designed to be completed in Nauvoo. The house was eighty feet by sixty, and fifty-seven feet high to the top of the wall; and was built at an expense of forty thousand dollars. There were two audience rooms fifty-five by sixty-five feet. In both rooms were two pulpits, one at each end. Each pulpit had four different apartments, one above the other. Each of these apartments was wide enough to hold three persons, thus making room for twelve persons in each pulpit. The pulpits were alike in each end of the house, and one was for the use of the Melchisedec priesthood, and the other for the Aaronic priesthood. The highest apartment was occupied by the Presidency of the Church, or Joseph and his two High Counsellors; the next highest by the President of the high priests, and his two counsellors; the third by three high priests; the fourth, and lowest, by the President of the elders and his two counsellors. The other pulpit, in its highest apartment, was occupied by the Bishop of the Church and his two counsellors; the second by the President of the priests and his counsellors; the third by the President of the teachers, and his two counsellors; the fourth and lowest, by the President of the deacons, and his

two counsellors. Each apartment in both pulpits had magnificent curtains hanging from the ceiling down to the top of the apartment, which could be rolled up or dropped down at pleasure. The seats for the congregation were so fixed that the audience could face the pulpit at either end of the house; and the audience chamber itself had curtains suspended from the ceiling, by which, when dropped, four different apartments were formed for the accommodation of the different orders of the priesthood.

The temple at Nauvoo was designed on a much larger and more magnificent scale. The walls were of polished stone, and in the interior it was designed to have a splendid laver and font for baptizing, and a sea of brass resting upon the shoulders of twelve oxen, and the whole designed to be completed after the manner of Solomon's Temple.

STATISTICS.

The precise number of those who embraced the doctrines of the Book of Mormon and the Revelations of Joseph Smith, can never be known in this world. It is certain, however, that many thousands of persons were converted to a belief in the same, and that tens of thousands from the different parts of the Northern, Middle and Western States, as also from Canada and England, left their houses, lands, friends, &c., to become pilgrims and strangers in a strange land, and finally to become scattered, persecuted, and destroyed. Even after the death of the leader, Smith, many emigrated westward in search of the promised land, and in different parts of the country, Mormon preachers are still found laboring to gain converts to the faith. There probably has not been a less number than 150,000 converted to the Mormon faith. The present number of Latter Day Saints is perhaps not far from 50,000.

ARTICLE XLVII.

SECOND ADVENT BELIEVERS. (MILLERITES.)

HISTORY.

THE believers in Christ's second advent do not form a distinct denomination or Church, but are found, more or less, in connection with other Churches, particularly the Baptist and Christian denominations; while very many have withdrawn from the Churches with which they formerly stood connected, and now sustain no visible relation to any branch of the Church of Christ.

Although not recognized as a distinct church, yet as the Adventists have made no small stir in the religious world, a distinct article in reference to them seems not to be uncalled for, nor will it be deemed improper.

In the year 1831, Mr. William Miller, a member of the Baptist Church in Vermont, having studied the Scripture prophecies with intense application, thought that he discovered in them a number of predictions relating to the time of the end of the world, and the second coming of Christ. After having become fully convinced that such was the fact, he communicated his thoughts to the press, and also began giving a course of lectures on the prophecies, in which he gave it as his opinion that the end of the world would take place about the year 1843. These opinions were first made public in the columns of the *Vermont Telegraph*, a Baptist paper published in Brandon, Vermont, and shortly after, his lectures appeared in a book form. His views were readily embraced by several ministers of different denominations, who, as might be expected, began

to preach and lecture on the subject. A large number of periodicals were enlisted in the cause, and many others were established for the express purpose of advocating the Second Advent views. Books were printed, and a Second Advent library published to the number of forty volumes; and all that zeal and perfect confidence in the correctness of their calculations and righteousness of their cause could accomplish, was accomplished in an effort to convert the public mind to a belief in Christ's speedy coming to judge the world, and to incite the thoughtless multitude to make immediate preparation for that solemn event. Their labors were not without effect. Tens of thousands in the United States, in Canada, in England, and other portions of the world, signified their assent to the truth of the doctrines advocated. Those of them who were pious members of churches received these tidings with awe commingled with gladness. The drowsy, stupid professor of religion was stirred up to a sense of duty. The impenitent were awakened, and thought it time to make preparation for the great event. As the time drew nigh, large meetings were almost daily held in different places for purposes of worship, edification, and instruction. Protracted meetings became common in almost all the churches of the land, revivals followed in rapid succession, and hundreds of thousands were professedly converted to God, and joined the various denominations of Christians. Even that portion of the ministry and membership of the different churches who were not fully convinced of the truth of Mr. Miller's theory, were no doubt influenced more or less by the reflection that it *might* prove true, and felt disposed to turn the excitement to good account for the benefit of their fellow-men. Hence, as a general thing, very little opposition was offered to the doctrines of the Adventists, even by the un-

convinced, who, as far as they could, labored to impress on the minds of all the importance of being always ready for any and every event. Of the thousands who professed to be converted during the "Millerite excitement," as it is sometimes called, many still evince the genuineness of the work of grace in their hearts by a consistent, godly life; while many others, who had been influenced only by the fear of immediate danger, no sooner saw the predicted time pass away, than they felt themselves no longer under restraint, and "returned like the dog to his vomit." As the time of the end appeared to draw nigh, some of the more excitable of the "Believers" became enthusiastic and visionary, infatuated and insane. Property was sacrificed, business neglected, and families, in some cases, were broken up. Religious meetings were held by day and by night, in doors and out of doors, in the school-house and church, the field and the forest. And on the 14th of April, 1843, the day on which it was supposed Christ would make his second appearance, many hearts beat high with expectation, and much extravagance of conduct was exhibited by the more ignorant portion of the Believers. Watch-night meetings were appointed and held on the evening and during the night of the above day, with a confident assurance on the part of many that the light would not again dawn, or the sun again rise upon the earth; and in some cases, "ascension robes" were prepared and worn for the occasion. While thus watching, praying, singing, and exhorting, each ear was open to catch the first sound of Gabriel's trumpet, each eye to gaze with rapture upon the form of their Redeemer, each tongue ready to exclaim with thrilling delight, "Come, Lord Jesus!" But the night passed away, the morning dawned as usual, the sun rose in splendor, and many were evidently disappointed at the result of their calculations, while the more

sedate and less excitable portion felt disposed to "let patience have its perfect work," not knowing "what a day might bring forth." As time rolled on, the ardor of faith and confidence of expectation began to abate, the waves of agitation to subside, and the hopes long indulged to decay. Many who professed religion, as before stated, returned again to the "weak and beggarly elements of the world." The more stable retained their integrity; and the leaders and promoters of the excitement are many of them still living in the belief that the time of the end is nigh. Mr. Miller himself died but a few months since without seeing his expectations fulfilled. Many false reports have no doubt been circulated in reference to this man; but we believe that in morals his character was unimpeachable, while there can be but little doubt of the sincerity of his intentions in the promulgation of his honestly-formed opinions. He has sometimes been called the "Prophet Miller;" but it is scarcely necessary to add, that he disavowed entirely the name and functions of a prophet. He pretended to no extraordinary degree of inspiration. His peculiar doctrines were not advanced as original predictions. He gave what he sincerely believed to be the true exposition of the prophetic declarations of Scripture in relation to the end of time; and many of those who, through ignorance, scoffed and sneered at his conclusions, might have become wiser by examining his propositions. If Mr. Miller erred at all, in a moral sense, it was in a seeming unkindness of disposition exhibited towards those who honestly differed with him in opinion, and an impatience of contradiction which sometimes manifested itself in his controversial efforts. These remarks hold good also in regard to many of his followers, which led them to denounce all who did not, and could not, understand the prophecies as they did; and also to rail against

all church organizations, as being the great "Babylon, the mother of harlots, and abominations of the earth."

DOCTRINES.

Those of the Adventists who still cling in a measure to the doctrines taught by Mr. Miller, believe in the following points:

1. In the renovation and restitution of the earth to its original state of purity and bliss; and that, when thus purified, it will become the eternal dwelling-place of the saints in their immortal state.

2. They believe in a millennial state, which will exist for one thousand years, between the first and second resurrections.

3. That the spiritual Israel of God, in opposition to the natural seed of Abraham, will be restored to the land of rest, or the new earth, wherein shall dwell righteousness and peace.

4. They believe that the signs which our Saviour predicted should be given prior to his second coming have all been given, and that none other need be expected.

5. They believe that none of the predictions relating to the second coming of Christ extend much beyond the years 1843 or 1844.

6. They believe that although the Lord delays his coming, and that the predictions have not been fulfilled at the time seemingly referred to by the same, yet the time of the end of all things is at hand, even at the door.

These are the leading doctrines of the "Adventists," as such, which were taught by Mr. Miller during his lifetime; and it is proper here to remark, that Mr. Miller did not depend on *one* mode of calculation merely for his deductions and calculations, but had no less than *fifteen different*

modes of stating his propositions, and arriving at his conclusions. To say the least, his calculations were curious and ingenious, and gave evidence of a long-continued application to the study of Scriptural and profane history, ancient and modern.

The number of believers in the Adventist doctrines have never been ascertained; and it is only necessary to remark, in concluding this Article, that there are still public teachers of the doctrine in different parts of the United States.

THE END.

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